THE PRIEST

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Currente Calamo

Father Eugene Continues

AS a result of our squib in a recent issue regarding the lack of reader-reaction to Father Eugene's articles, we received a number of really touching letters from priests who are benefitting by his benign direction. We acknowledged these letters and then forwarded them to Father Eugene for his consolation. After all, he's working pretty much in the dark over there. He never sees his readers, never gets a handshake—and not so much as a box of cigars from his honoraria.

One seminary professor summed it up in this wise:

"Your remarks in Currente Calamo concerning reader-reaction to Father Boylan's articles came as a surprise to us here who have read, reread, discussed, and meditated on Father Eugene's wonderful articles. (It was through reading the first three over again in preparation for retreat that I was moved to write this note.) And in a subsequent discussion we quite practically asked ourselves if we had expressed our appreciation either to the editors or to Father Boylan. All frankly admitted they hadn't and chances are that more of us will . . .

"So we hope that last month's omission was due to some mishap and that you will continue Fr. Eugene's 'distinguished and helpful' articles. That they are, in every sense of the word. The fellows here are constantly marveling and asking how a Cistercian monk (Irish at that!—another element here is still strong) can ap-

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proach so understandingly the problems of American secular priests, and suggest such practical down-to-earth solutions. . . We anxiously look forward to the day when these essays will be available in book form."

A Salute to the Jubilarians

THERE are three occasions that ought to bring out the clergy in full force: ordinations, priestly jubilees, and priestly funerals.

When we were new in the ministry, we never bothered much with jubilees; but as we get older in years and experience, we view them with a different eye—yes, even silver jubilees.

This can be a hard life, Father, wherever you are. And the setup gets tougher each year. It isn't easy for a highly educated man to remain in a state of subjection until well into middle age. A priest at forty-five who is still a curate has no picnic—and that's the way things are in many a large diocese, where priests must serve ten, fifteen, and twenty years before they become sui juris. A curate has obedience as his first duty of state. He does what he is told. And regardless of how benign the pastor may be, his curates are all under serveillance twenty-four hours a day—all likely to be called in at the sound of a bell for an accounting of their stewardship.

So maybe the jubilarian is a little decrepit — bald — corpulent; perhaps even he is inclined to strut a bit. Whatever his faults, he has remained faithful. He has weath-

THE PRIEST **JULY, 1947** **VOL. 3, No. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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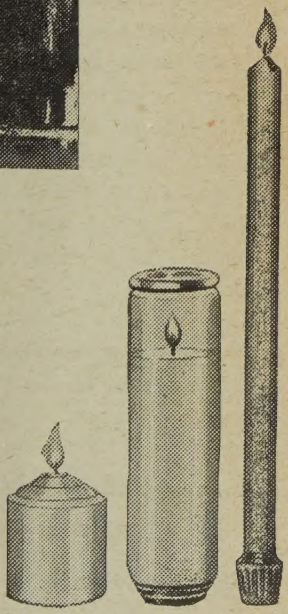

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Published Correspondence

FATHER CLARENCE DUFFY, who has appeared in our correspondence column several times, writes us that he has brought out these letters and several others in an interesting little brochure entitled "Into The Way of Peace" (The Christian Press, 115 Mott St., New York City 13, 35c). The booklet aims at bringing to popular attention Christian solution of current world problems. Also of interest, particularly in view of contemporary agitation, is another booklet from the same press, edited by Fr. Duffy, "Deliver Us from Evil," dealing with conditions in mental hospitals. Fr. Duffy has had bitter personal experience of such institutions as he tells in his "It Happened in Ireland" which "is partly an account of the manner in which the author was committed to a place styled a mental hospital but which would be more accurately described as a prison or concentration camp."

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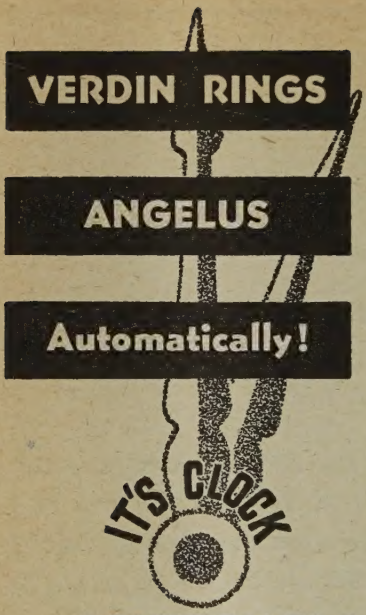

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We have a State hospital for the insane in our parish, with 2800 patients. They're well taken care of, but there are no private rooms except for the violent or moribund. The staff is short of hands and, anyway, the attendants exercise at best merely natural kindness or philanthropy. We wouldn't want our own mother up there, you can be sure of **that.**

And yet the rates at private hospitals for the insane are prohibitive—anywhere from $75 a week up.

As far as we known there is a gap here in the charitable structure of the Church. We have institutes caring for wayward boys and girls, for the indigent aged, for orphans, for foundlings and unmarried mothers, and for the sick —yes, even for lepers—but not for the insane.

Here's a wide-open field for some apostolic priest with know-how enough to organize a group of nursing sisters. A disagreeable, certainly, but also a necessary and meritorious apostolate.

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(Continued on page 551)

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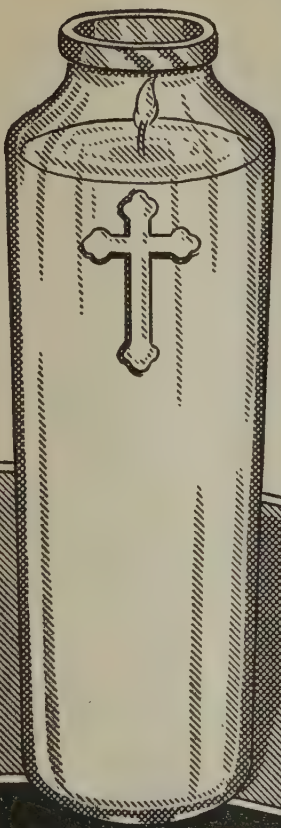

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VOL. III JULY, 1947 No. 7

Editorial Comment

He 'Meddled in Politics'

"LET me remind you what I stand for: I insist upon freedom for all the people. You have given no signs that you intend to respect the Constitution. I am going to resist you on every move in which you disregard the Constitution and the people. . . "

It was early summer of 1945. The speaker was Aloysius Stepinac, D.D., Ph.D., Archbishop of Zagreb, Metropolitan of Croatia, and Primate of Yugoslavia. Opposite him sat Josef Tito, Moscow-trained Dictator of Yugoslavia.

As the world judges such things, it was a mistake—a big mistake. One just does not talk up to a dictator that way. It is dangerous. And so it was for the fearless Archbishop. It landed him in jail.

First, of course, the trial—for propaganda purposes—for outside consumption. Even dictators must tincture their crimes with the color of respectability. So the Most Reverend Archbishop was charged with being a quisling, with having collaborated with the Nazi-erected "Independent State of Croatia." The allegations were proved, at least to the satisfaction of the "People's Court," and His Excellency was hustled into the outer darkness.

The whole world knew it was a frameup—or so we thought. An outcry was raised by Catholics, Protestants, and Jews; the *New York Times* carried lengthy editorials denouncing the crime, and so did the *Herald-Tribune*. Churchill told Commons of his regret over the affair and even, though you may not believe it, Mr. Dean Acheson expressed something of "concern and deep worry" over the conduct of the trial. A lot of mass meetings were held, petitions were sent in, telegrams despatched, etc., but they never got anyplace. We ourselves wired our interest to the President and, in due course, received a form letter from the

Department of State informing us of Mr. Acheson's "concern and deep worry." But nothing happened. The Archbishop was left in his prison gray, to occupy himself with pick and barrow or the equivalent in Yugoslav penology.

The interests of humanity had been by-passed by the Allies and we presume Mr. Acheson was left to pitch and toss through sleepless nights, since nothing was done to relieve the cause of his concern.

Mrs. Roosevelt's Opinion

We were mildly surprised, then, on paging through a recent issue of the Brooklyn *Tablet,* at an exchange of letters reported in the correspondence column. A reader had written to Mrs. Eleanor Roosevelt, asking her to use her influence on behalf of Archbishop Stepinac and Mrs. Roosevelt had demurred because, as she put it with characteristically fuzzy thinking, "I understand the Archbishop took part in political affairs and the government now in power has jurisdiction over such matters."

As a matter of fact, Archbishop Stepinac was mixed up in Yugoslav politics, the way Mercier had earlier got into Belgian politics, and Von Galen into German politics.—So, for our own information and yours, we determined to get at the facts—just for the record, anyway—and here they are. (We've lifted them principally from the recent published *Archbishop Stepinac: The Man And His Case,* by Anthony Henry Count O'Brien of Thomond*):

The Nazis took Zagreb, the capital of Croatia, on the morning of April 10, 1941. That evening, they set up the Independent State of Croatia under Dr. Ante Pavelitch, who set his troops, the *Ustashe,* the task of crushing those loyal to the old anti-Nazi government. They were also to annihilate the Serb minority, mostly Orthodox, living within the border of the new quisling state. These Serbs were told to turn Catholic or be shot. The Archbishop's reactions follow:

April 30, 1941, he intervened on behalf of Orthodox Serbs held as hostages and threatened with execution.

May 14, 1941, he wrote Pavelitch in solemn protest against the execution of 260 Orthodox Serbs without trial.

May 22, in a letter to the Croat Minister of the Interior, he denounced legislation against Serbs, Jews and Gypsies.

May 30, in a letter to the Croat Minister of the Interior, he came to the defense of "non-Aryans."

May 15, in a circular letter, he implored Jews and Orthodox not to enter the Catholic Faith without sincere convictions.

At the end of June, he forwarded to Pavelitch a letter from the Archbishop of Belgrade, call-

*The Standard, Ltd., Dublin, 1947, 83 pp., $1.00.

ing for a cessation in the persecution of Orthodox Serbs in Croatia and asking for more humane treatment of prisoners held for political or racial reasons.

He established commissions under a committee of Bishops to investigate the freedom and sincerity of every single conversion.

In July, 1941, from the pulpit of his Cathedral, he declared: "We call God to witness that we have always been opposed to any compulsory attachment to the Catholic Church. We must declare that the Church has done all in her power to give aid and protection to the Orthodox. . ."

Finally, largely through his efforts, an autonomous Croat Orthodox Church with a Patriarch in Zagreb was accepted and the Orthodox were left at peace.

"Thou Shalt Not Kill!"

An observer sent from the Yugoslav Government-in-exile reported back to his superiors in London:

"As soon as the persecutions of the Serbs, Jews, and all the others started, the Archbishop protested against such acts to the quisling regime of Croatia. This happened about the end of June, 1941. When the persecutions did not stop, Archbishop Stepinac took more dramatic steps. He went to see Pavelitch himself. Entering his office, he said: 'It is God's command: Thou shalt not kill!' And without another word of explanation, he turned and left the quisling's palace."

Dec. 31, 1941, he condemned Ustashe and Nazi terrorism so strongly from the pulpit of his Cathedral, that the Ustashe threatened to kill him.

In February, 1942, he protested to the government against the demolition of Orthodox churches in the Province of Senj.

In March, 1942, he protested against the extermination and mass deportation of the Jews.

On the Feast of Christ the King, 1942, he preached against anti-Semitic measures just passed by the government. Two priests and six nuns of his Archdiocese, of Jewish extraction, were required by the new law to wear the yellow Star of David on a brassard. The people murmured so insistently that the police exempted these eight people. But the Archbishop ordered them to go on wearing it, explaining from his pulpit: "I have ordered these priests and nuns to continue wearing this sign of belonging to the people from which Our Saviour was born as long as any others will have to do so!"

In November, 1942, he obtained a reprieve for two prisoners, sentenced to death for their communist convictions.

March 6, 1943, following the promulgation of the Nuremberg Laws in Croatia, the Archbishop wrote to Pavelitch: "No worldly power, no political organization has the right to persecute

a man on account of the race to which he belongs. . . The Catholic Church fears no earthly power when there is a question of defending human rights. . ."

March 13, 1943, the First Sunday of Lent, he preached against these same Nuremberg Laws, with the result that they were shortly afterward withdrawn.

March 27, 1943, he obtained official permission to bring aid and comfort to a load of 1,800 Jews being deported to Poland.

This is only a part of the record. Our magazine is too small to print all of it. But it is more than enough to indicate the nature of the Yugoslav politics in which Archbishop Stepinac was involved.

He is a great man. It is an honor to think that we read the same Breviary, consecrate the same Eucharist, and share the same Priesthood with him. St. Paul would describe him as one of whom "this world is not worthy."

For nine months, now, he has been in jail. Tito scored his point. Tito rode out the storm of public protest and, sure enough, it blew itself out. Or did it?

What Can Be Done?

One of our readers recently called for direction in the matter of writing letters of commendation or protest. Here is the classic, the definitive instance of where we ought to register our indignation. A great humanitarian, a Catholic Archbishop, the Primate of a Catholic people, has been sentenced to sixteen years of forced labor, to be manhandled by hoodlums, his sacred person subject to indignities and humiliations of every description.

There are two resolutions now before the House Committee on Foreign Affairs which would require our government to take formal action. One is the Rooney Resolution (House Concurrent Resolution No. 4) which calls upon the president to demand the immediate release of Archbishop Stepinac and all others imprisoned in defense of their faith.

The other is the Ross-Potts Resolution (House Concurrent Resolution No. 32) which demands that the Stepinac case be submitted immediately to the General Assembly of the United Nations.

A letter favoring the passage of these resolutions might be addressed to Rep. Charles A. Eaton, chairman of the House Committee on Foreign Affairs; copies should also be sent to Rep. John J. Rooney, author of the Rooney Resolution; Rep. Robert Tripp Ross, a co-author of the Ross-Potts Resolution; and Mr. Sava N. Kosanovitch, Yugoslav Ambassador, Washington, D. C. Such letters might be ignored, but they would at least give us the peace of knowing that we had done something, however little, toward procuring the release of a brother-Priest—R. G.

Some Principles on Sex Instruction

Who, when, where, and how

Robert E. Regan, O.S.A., S.T.D.

IN the Spring of 1941, the Catholic Hierarchy of England and Wales issued a joint statement on the matter of sex education. Declared the British bishops: "There is today a widespread laxity of moral conduct which is a source of anxiety to all serious-minded people. It is especially noticeable in the matter of sex relations. There is an urgent search for a remedy."

Alarmed both at the problem and at their Government's proposal to stem the spread of venereal disease by providing public lessons on sex for children in the schools and members of youth organizations, these Catholic prelates made a pronouncement of Catholic principles on the question of sex instruction. They advised, among other things, that means be taken to instruct parents properly so that children might receive suitable sex instructions from the proper person, at the proper time, and in the proper manner.

We in the United States are faced with the same problem. Father Francis J. Connell, C.Ss.R., writing in the *Journal of Religious Instruction* for October, 1944, said: "Our country at the present day is excessively concerned with sex. On the stage, in the popular novel, in the picture magazine, and particularly on the motion-picture screen, detailed descriptions of sexual activities seem to be the most popular feature. In real life transgressions of the sixth commandment of God are ever on the increase. . ."

The first step, though by no means the only one, towards meeting this problem is to have our youth properly instructed. It is the right and duty of the child's parents to provide this instruction. There is abundant evidence of a widespread neglect of this duty. The reasons for this neglect do not concern us at the moment. The question is: who shall remind parents of their duty in this regard, and show them how to fulfill it properly? The answer, we believe, is: the priest. We believe it to be the priest's sacred duty, and currently one of his most imperative duties. The following outline of the problem is presented with the hope of helping priests actively engaged in the ministry, as well as future priests, to fulfill this urgent task.

Instruction vs. Propaganda

By *sex instruction* is meant the imparting of a knowledge of

Father Regan writes from the Augustinian College at the Catholic University.

the so-called facts of life, by the proper persons, at the proper time, and in the proper manner. Taken in this sense, sex instruction is not only lawful, but a positive Christian duty. It is sex instruction taken in this sense of the term of which the reigning Supreme Pontiff, Pius XII, spoke in an Allocution to women of Catholic Action on 26 October, 1941. *Sex propaganda,* on the other hand, signifies the indiscriminate broadcasting of sex information to all, regardless of the person of the informant, or of the hearers, or of the method, conditions, or occasion. Sex propaganda is a distinct abuse and a pernicious evil. It is this false sex instruction that the late Holy Father, Pope Pius XI, so roundly condemned in his encyclical on Christian Education.

Almighty God might have created every human being directly. Instead, He chose to enlist the aid of human beings themselves in fashioning other human beings. To bring this about God gives His human creatures certain physical powers. All human beings are on their honor to use these powers only in accordance with the plan of God. It is the plan of God, manifested both through reason and Revelation, that these powers be used in lawful marriage. This plan of God necessitates self-control in every human being.

The self-control just alluded to is procured through the exercise of the virtue known as Chastity. Chastity is that part of the cardinal virtue of Temperance which in unmarried people excludes all deliberate enjoyment of sexual pleasure, and in the married moderates it according to right reason. The seed of the virtue of Chastity is planted in the Christian soul at Baptism; but in its growth it is subject to the common laws of habit formation. Hence, there must be graduated and consistent practice, an explicit idea of the objective striven after, the envisioning of the glorious ideal of Chastity, the employ of all emotional aids, and so forth. It should be evident that due knowledge is one of the prerequisites for the proper development of this virtue.

Dangers From Lack of Proper Instruction

The failure to provide growing children with suitable sex instruction may, and often does lead to a multitude of evils. Among these evils the following stand out: (a) the danger of acquiring through ignorance morally bad habits; (b) the danger of developing morbid scrupulosity; (c) the danger of developing a false, and even perverted attitude toward sex and marriage; (d) the danger of entering upon marriage ignorant of its primary purpose. Every thoughtful person will agree that these are great evils. Experienced persons will agree

that they are real, not imaginary dangers.

Among the mistaken methods and attitudes taken towards this problem, the following are outstanding: (a) the anti-Christian and self-defeating method of sex propaganda already referred to; (b) the "hush-hush" attitude; (c) the "stork" story (pedagogically unsound because based upon an untruth); (4) labelling some parts of the body as evil; (e) not relating sex to life as a whole.

The Catholic principles governing the imparting of sex instruction may be summarized in four rules:

Rule I: The imparting of sex instruction is primarily a parental duty. The mother is the proper teacher for the daughter; the father for the son. This duty flows from the natural law. Unlike other phases of the child's education which may be delegated to others, this matter is so vital, intimate, and personal that it should normally be undertaken only by the parents themselves. In defect of the parents, others may be admitted to the task, but only with great precautions and under well-defined conditions.

Rule 2: Sex instruction should be graduated, beginning shortly after reason dawns and extending beyond the years of puberty. Parents are often puzzled as to when to begin. Since children do not develop uniformly, the time will vary. But it is usually shortly after reasons dawns that the child asks "Where do babies come from?"

The resort to the "stork" story is now considered pedagogically unsound, as we said, because it is based on an untruth. When the child later comes to see its falsity it may well suspect that the reason for the early evasive answer was that there is something evil in the process of human generation that has to be covered up. Reproof and evasion are equally unsound methods.

Reputable authorities are now agreed that it is best to give the little questioner the essential facts, namely, that a baby is given by God to its mother, that it lives for some months in its mother's body beneath her heart, and that the mother suffers a good deal in bringing it into the world. Parents should not wait until puberty sets in before beginning their instructions; otherwise evil habits may already have been contracted. Children must be prepared for the physical changes that take place at puberty. They must be taught that these are signs of approaching manhood and womanhood. They should be taught that any deliberate enjoyment of sexual pleasure, even if only in thought, is sinful. If young people have been properly instructed over a period of years, then by the time they reach their eighteenth year they can be given an adequate and detailed explanation of mar-

riage without the danger of being shocked or scandalized.

Rule 3: *Detailed sex instruction should be given to children individually, not in a group.* This is so because of the danger of scandal. A group instruction of a general nature on the subject of sex can be safely given, especially to boys and girls of high school age. Thus, in Religion class, the priest or brother or sister, in discussing the sixth commandment, can make references to sins of indecent looks, smutty talk, impure actions with oneself or others. A class of biology or hygiene can quite fittingly call for allusions to sex, such as the general principle that human life is propagated by the cooperation of man and woman, or the warning that dangerous diseases are transmitted by sins of impurity with other persons. Such references, when made, should be made in a straightforward, unhesitating manner.

Rule 4: *No sex instruction without also proposing incentives to the practice of purity and suggestions as to how to overcome temptations.* Knowledge is not virtue. We Christians should not make the mistake of the Greek philosopher who identified the two. Knowledge alone will never make a person chaste. Chastity is a gift of God (Wisdom viii: 21). Although knowledge is a necessary prerequisite, the self-control required for the practice of Chastity is obtainable only through the use of the supernatural means that God has given us: prayer, the Sacraments—especially Holy Communion—devotion to the Blessed Virgin Mary, self-denial, the envisioning of the glorious ideal of Chastity. Suggestions should be made as to how to overcome temptations when they arise, and how to avoid the occasions leading to sins of this kind.

Relation of Modesty to Chastity

Modesty is to Chastity what walls are to a fortress. When Modesty goes by the board, Chastity is open to direct attack and is in mortal danger. One may gather from this brief statement the dangers to Chastity inherent in current immodest trends in literature and in life. Instruction in sex should include, then, a notion of Modesty and how to preserve and cultivate it.

The chief of such dangers arise from: (a) the un-Christian and anti-Christian atmosphere in which we live; (b) evil literature, including newspapers, magazines, and books; (c) indecent advertizing; (d) evil motion pictures and stage plays; (e) certain types of radio programs; (f) certain types of music and dancing; (g) alcoholism. It is to be noted that most of these items are qualified by the word "evil." Most of them exist in legitimate form. Our youth must be taught to seek what is good in these things and to shun the evil.

The obligation of imparting sex instruction rests primarily on the parents of the child. Sometimes the duty is shifted upon the priest, especially in confession, when, namely, the parents fail to discharge their duty. May this duty ever fall upon Religious teachers—brothers and sisters? The answer is in the affirmative. Here we are not referring to general allusions to sex such as are proper in the classroom when dealing with the sixth commandment of God, but to the special private instruction normally reserved to parent and child. And so, if the case presents itself wherein a child has not been properly instructed and, unless the Religious teacher gives the instruction, the child will be exposed to the perils attendant upon ignorance, then the Religious teacher should give the instruction. Such cases are more likely to be realized in boarding-schools and orphanages than anywhere else. The duty of imparting these instructions rests primarily upon the Superior, who for sufficient reason may delegate it to the subject or subjects best capable of handling it.

In particular cases, a boy or girl might approach in confidence one of the Religious teachers with a request for advice on these matters. In such cases it will often be advisable for the teacher so approached to give the required information. The teacher might supplement the advice by recommending the reading of a suitable book or pamphlet. It should be evident that Religious teachers so situated should be prepared to meet such emergencies.

Literature on the Subject

A large portion of the priest's work for parents and others in this matter can be accomplished by recommending suitable literature. There are a number of helpful pamphlets and books on this subject fairly well within the reach of even a modest purse. To the mother of growing daughters the priest may well recommend *Mother's Little Helper*, a set of three pamphlets published by the Marian Mothers' Club, 5150 N. Western Avenue, Chicago 25, selling for 25c a set. These pamphlets are to be *read* by the mother to her growing daughter from the ninth through the seventeenth year, and will prove invaluable. They are not placed on book racks.

To the father for his growing sons (as well as to the mother for her daughters), the priest may suitably recommend a pamphlet entitled *Watchful Elders*, by Father Hennrich, published by the Bruce Company, 540 N. Milwaukee St., Milwaukee, Wis., paper 25c. Both parents might well read *Sex Instruction*, by Dr. James Walsh, published by the Wagner Company, 53 Park Place, New York 2, $2.00; the pamphlet *Training in Chastity*, published by Our Sunday Visitor, Huntington, In-

diana, at 10c. To each of the parents may likewise be recommended the literature about to be suggested for girls and boys respectively.

The pre-adolescent and adolescent girl may read with profit the booklet *Helps to Purity*, by Father Fulgence Meyer, published by St. Francis Book Shop, 1615 Republic St., Cincinnati, Ohio, paper 35c, cloth 75c. In her later high-school years the girl may read *Into Their Company*, by a Medical Woman, a Girl, and a Wife, published by Kenedy & Son, 12 Barclay St., New York City, paper 50c, and *Modern Youth and Chastity*, by Father Kelly, S.J., published by The Queen's Work, 3115 S. Grand Blvd., St. Louis 18, Mo., paper 25c.

The pre-adolescent and adolescent boy may read with profit *Safeguards to Chastity*, by Father Fulgence Meyer, with the publisher and price the same as for *Helps to Purity*. In his later high-school years, the boy may read *The Difficult Commandment*, by Father Martindale, S.J., published by Kenedy & Son (already listed), paper 35c; also *Modern Youth and Chastity*, already described.

To young people keeping steady company, or contemplating it, the priest may recommend, besides *Modern Youth and Chastity* (already described), several good pamphlets from Our Sunday Visitor—especially *Boy Meets Girl, Falling in Love, Company Keeping, Aids to Purity, Youth and Chastity*, all selling for 10c. To engaged couples, as well as to married couples, may be recommended *Plain Talks on Marriage*, by Father Fulgence Meyer, published by the St. Francis Book Shop (already listed), paper 35c; also *Life Together*, by Wingfield Hope, published by Sheed & Ward, 5th Ave., New York City, $2.00.

For further materials for engaged and married couples, the priest would do well to become familiar with the numerous excellent publications of the Family Welfare Bureau of the N.C.W.C., 1312 Massachusetts Avenue, N. W., Washington 5, D. C., as well as the numerous good pamphlets from Our Sunday Visitor (already listed) and the Paulist Press, 401 West 59th St., N. Y. C. Besides familiarizing himself with the literature just listed, the priest might come to better grips with the problem by reading Father Felix Kirsch's comprehensive work *Sex Education and Training in Chastity*, published by the Benziger Bros., Park Place, New York City, 540 pp., $3.75; also several timely articles appearing in the *Report of the Family Welfare Conference* for both 1944 and 1945 (address already listed), as well as a number of fine articles that have been printed within the last year or so in the *Journal of Religious Instruction*, published by the Wagner

Company (address already listed), 50c a copy, $3.00 a year, and in the well known ecclesiastical magazines.

Conclusion

Some people outside the Catholic Church believe that the solution to the sex problem confronting us lies in providing detailed courses in sex for our schools. Pressure is being brought to bear upon various members of our hierarchy to give their blessing to such programs. We condemn such programs as self-defeating and as distinctly out of harmony with rational nature and traditional Catholic teaching. We must, however, recognize the necessity for proper sex instruction, and we must do all in our power as the spiritual leaders of the faithful to see to it that those on whom the duty properly rests (i.e., the parents) are equipped to do their job and do it well. It is earnestly hoped that the foregoing outline of the doctrine on this matter may be of assistance to priests in accomplishing this very sacred and very urgent task.

Right Principle Must be Broadcast

"Our American way of life," says Dr. Fred I. Kent, president of New York University, "has been temporarily suspended by alien forms of government while our people have been lulled to quiescence by listening to an intense propaganda of materialism. The success of America in the past has been due to its spiritual strength. The acts of our people have leaned upon the thought of God. Today our country is divided against itself in a thousand ways. Right principle is not discussed, nor is it being sought for. We are engaged in an orgy of unrighteousness—and still we wonder why there is no peace among us. We must fight to make right principle prevail, but this can only come about by so disciplining ourselves that our neighbors will be attracted by our attitude and undertake their own rehabilitation."—**The Springfield Mirror.**

"In the hideous question of restrictive covenants we are faced with a problem that far transcends the question of democratic rights . . . The mere existence of what we have come to term—with an understandable sense of national shame—'Christian ghettos' is an absolute negation not only of the American Creed but of Christianity itself . . . Poor health, improper housing, disease, crime, to mention only a few, are the inevitable products of racial segregation. Coupled with the physical maladjustments are the numerous mental conditions imposed on both the white and Negro public by this un-Christian way of life."—Bishop Sheil.

The Knights of the Altar

Raymond F. Roseliep

A colorful fraternity for acolytes

"HOW can I get over to my altar boys a better appreciation of what serving Mass really means? What sort of program can I put up to them that has color and imagination, with a sound spiritual basis? It can't be anything sissy, because my boys just wouldn't go for that. But I would like to give them some kind of stimulus."

It was almost a decade ago that pastors were still casting about for a workable answer to these questions and a few more like them. But since September of 1938 their search has been rewarded, for at that time a Minneapolis priest, Father Francis E. Benz, formed a central altar-boy organization with rules and regulations to which parish priests could adhere and which would also serve as a clearing house for their problems. The society became known as the Knights of the Altar. Aimed at integrating the more supernatural aspect of the altar boys' duties with a touch of medieval gallantry so that boys might find an appealing standard as well as a challenge, the association today numbers around 25,000 members and has spread throughout the United States to foreign countries. Recently Father Benz had a request to extend the organization to the French provinces of Canada. The group claims a special department in *The Catholic Boy* for its membership and activity briefs.

Where may the Knights of the Altar be organized? In any parish which has a group of altar boys with a director to act as a guide. The director must first make application on the blank provided for this purpose (published in every issue of *The Catholic Boy,* or obtainable at the national headquarters in Minneapolis). The name of each boy belonging to the unit must be attached to the blank. Once the local group has been accepted, its name and the names of the boys enrolled in the group are published in a subsequent issue of *The Catholic Boy.* There is no fee required for joining the organization. An attractive certificate, appropriate for framing, is available for the individual members. This may be procured as soon as the boy's name is listed at headquarters. A special merit certificate for the local unit is issued when ten or more boys send in their certificates; any boy whose name is forwarded by the director to the national center is eligible for this particular award.

A discriminating eye should

The writer is stationed at the St. Anthony Home in Dubuque.

survey the candidates. Prospective members, so the Rule Book stipulates, should be lads of superior character, intelligent, trustworthy, reliable, and neat in appearance. . . all of which is in keeping with the tremendous privilege of acting as an official in the court of Christ the King.

When a boy is selected by the director to become a Mass server and is then enlisted in the Knights of the Altar, his first position is that of Apprentice. This signifies that he is not yet a full-fledged member but is merely on trial, and eligible to receive the official certificate. He may advance to the higher ranks by passing a series of quizzes in three sections: Religious, Serving, and General.

In order to become a Page, which is a step up from Apprentice, he must score 100 points in each section; to be a Knight he must amass 150 points; to be a Knight Commander, 250 points; and to be a Grand Knight, 350 points.

The official handbook is the director's Bible for examinations. Boys may pass their tests by appearing before the director or before another who has been appointed by him. As the organization grows, boys who have attained the rank of Grand Knight and who have been approved by the director may be authorized to administer the tests. When the local unit is in the first stages of development, it is advisable to promote the older boys as quickly as possible, but after the organization has been in existence for some time it is best to specify that a certain number of months elapse before a boy is qualified to go from one order to another. Pins designating the various orders are available at the central headquarters.

The test questions have been kept down to a simple and practical level. For example, the Religious section requires that a boy be able to recite the principal prayers of the Church, to explain the Sacraments, the Commandments, certain doctrines emanating from the Apostles' Creed, and a handful of biblical facts. The division on serving centers properly around the acolyte's knowledge of the Mass and Benediction together with their appurtenances, and the Latin prayers essential for the correct serving of the Mass. Historical characters and events, and the recitation from memory of the pledge of the Knights make up the requisites of the general section. The importance of the question or requirement in the three branches determines the number of points that will be given for its answer or fulfillment; the Rule Book is the guide for the point system.

Though this is not specifically mentioned in the Rule Book, an effective means of stirring up ardor is a chart which lists the members with different colored stars pasted after their names

to indicate their ranking and advancement. This should be posted conspicuously on the school bulletin board or in the sacristy. Boys go for competition as they do for well merited honors.

With the avowed purpose of forming "a worthy guard of honor to our Eucharistic King," the Knights of the Altar follow a regular constitution which advises them on such factors as conduct, personal appearance, sportsmanship, and associations. According to the by-laws, the offices of Supreme Knight and Vice-Supreme Knight are elective and are reserved for those who have attained the status of Grand Knight and possess the zeal and qualities necessary for that position. These high officers preside over the meetings (held as often as it is deemed feasible), which follow a strict parliamentary procedure and which embody a spiritual and social agenda.

The Knights can be built into one of the liveliest organizations in the parish if the director will put his own energy and some original planning behind the unit. An impressive investiture ceremony will give the boys a goal to sight; a spirit of well placed rivalry over the tests will arouse their enthusiasm. Voting on new members, or on a patron saint for the year, and the like, offers boys a valuable life experience. Special activities throughout the year should dovetail with the seasons much as Boy Scout work does.

As an assistant pastor for several years in a medium-sized country parish, the writer had the privilege of directing a unit of the Knights. It proved to be more popular than the Boy Scout Troop, which numbered hardly two dozen. There were over seventy-five young medievalites in the sanctuary at Christmas, Easter, solemn closing of the Fort Hours' devotions, and on the Sunday honoring Christ the King—their patronal feast.

Sixteen to One

There are more than 2200 daily papers in the United States which reach practically every family in the nation. There are more than 700 weekly and monthly magazines that deal with practically every human interest, but the majority of them are the story magazines that deal with sin and, for the most part, encouragingly.

There are about 140 Catholic papers, largely diocesan, having a gross circulation of less than 4-million and reaching less than half the Catholic people—and only that half which is in the least need of it. More than one-third of this entire circulation is enjoyed by our two national Catholic weeklies.

Growing Pains Down South

Hold your hats, Rebels!

Cornelius McGraw, C.P.

FEW non-Southerners understand the South. In fact too few Southerners understand it. It is a land of gripes, and hopes, and promises. The South gripes about union organizers and communists; about the freight differential; about Federal committees and Federal laws—especially those touching on the racial question. It gripes above all about outside meddlers and uplifters. The South has one great hope . . . Federal money. Money for schools, hospitals, health service, civic projects. It has one emphatic request; to be let alone to work out its own problems. But let the Southerner speak for himself.

We quote. "A Southerner Speaks" from the Hattiesburg *American:*

"The South must realize that her civilization cannot exist upon low wages and the economic subjection of a race; that her standard of living will always be low as long as she insists upon keeping the Negro standard of living low. The South must realize that she will never have a real democracy and she will never have a democratic settlement of her problems as long as she denies half her population, white and black, the right of franchise, through such measures as the poll tax and the white primary.

"It has always been a precious tenet of this country that those who live upon the land should own it. Yet, more than half the land in the South is cultivated by tenants or share croppers.

"It is a source of real concern that in the twenty years from 1920-40, fifty-four per cent of all the rural born young people of Mississippi from fifteen to thirty years (of age) left the state.

"Mississippi has the least number of hospital beds of any state in the union. Southern white illiteracy is double that of the rest of the nation. One half of the Southern boys called up for service in the recent war were rejected because of physical conditions.

"Though Mississippi's income reached its peak in 1944 at $528 per person, the national average had gone to $1117. (From a speech by Mark Ethridge).

"To the average Southerner, the Meridian man [Mark Ethridge, Meridian-born publisher of the Louisville *Courier-Journal*] seems to voice radical ideas and harsh criticism. But who he is, and where he said what he did, make his statements worthy of attention. The man is a thinking Southerner who

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Fr. Cornelius writes from Birmingham. He may be run out of Alabama for this!

wants to help his section. And he said what he thought ought to be said. . . . at home. Too many sons of the South who think they have important things to say about Dixie, say them in 'damyankee' magazines at ten cents a word. Such articles do no good in the North and are ignored in the South, no matter how valuable the content may be. We need more discussion of our problems and more criticism of our faults, no matter how violent, so long as it is sincere. But it should come from Southern owned and edited newspapers and magazines, from Southern speakers on Southern platforms."

Racial Intolerance

The South is growing up and the growing pains are especially evident in the race question . . . colored justice and colored suffrage.

A dispatch from Jackson, Mississippi, says two fifteen year old Negroes have been condemned to death for murder. When the Governor refused clemency, the attorney for the defense suggested that they be seated on books in the electric chair, like children at a dinner table, so that their heads might reach the lethal-cap. He further suggested that the boys include the Bible and the Constitution so "that with one current of electricity the State of Mississippi can destroy all simultaneously."

Roger Malcolm and George Dorsey and their wives were shot to death by a mob last July at Monroe, Georgia. A Federal Grand Jury declared itself unable to identify any member of the mob. Later the F.B.I. arrested two brothers, accused of beating a Negro witness who refused to divulge his testimony before the Grand Jury. The Southern Baptist Convention has offered $5000 reward for the arrest and conviction of the murderers, but no arrests have been made. . .

Colored suffrage is producing an acute case of growing pains . . . Alabama conceived the Boswell Amendment.

A privately sponsored advertisement in the Birmingham papers was headed:

"A Challenge To The Moral Forces Of Alabama."

Quote: "I favor giving the Negro the fruits of his own toil and his natural rights . . . not privileges . . . as a human being. These rights are life, access to the means of life, ownership of property, and a personal freedom to speak, to move, and to select the kind of work to earn a living. More than this is a privilege and not a natural right . . . Time has proven that education can only lead out what is within a people, and not put in qualities not there. The three R's is all the average Negro needs. Beyond that the training of the eye and hand for work is all that is good for him. More than that is positively harmful . . . The plain and simple proven fact is, that the Negro does not possess the in-

herent qualities necessary in a self governing people . . . The average Negro of today is so feebly influenced by moral restraint, that it is not reasonable to expect them to make a contribution to a government like ours, which relies upon moral restraint in the individual."

"Damndest Nuisance Since Sherman"

But Boswellites did not have everything their own way. We quote from a letter, "The Boswell Amendment," addressed to the editor of the Birmingham *News Age-Herald* . . . Sept. 22, '46:

"If, however, the Boswellites have not yet learned that Alabama is a part of the United States and that the supremacy of the national will, whether we like it or not, was established permanently and irrevocably in 1865, they should at least understand that their proposal, far from helping, would prove a very great disservice to the cause of white supremacy. It would be a red flag to the PAC bull, it would outrage liberals everywhere, it would provide a cause for the parlor pinks, it would bring down upon us a veritable avalanche of crusaders determined to save us from our sins and convince us of our iniquities. It would, in short, produce the damndest nuisance since Sherman."

Eighty clergymen of all faiths issued a signed statement before the election assailing the Amendment and calling for its defeat. Bishop Toolen branded it as "unethical, undemocratic, and un-American." The Birmingham Pastors Union by an overwhelming vote declared the Amendment "not worthy of support in that it does not offer a sufficiently Christian approach to the problems which its proponents set out to solve." *The Alabama Christian Advocate* and *The Catholic Week* denounced it. Governor Folsom and Senator Hill called it unnecessary and un-democratic. The voters passed it . . . by a narrow margin.

Mississippi, too, has its own worries. We quote an A.P. dispatch from Jackson, dated Aug. 31, '46:

"Mississippians, determined to maintain white supremacy in their state where the population is nearly evenly divided between white and Negro races, are watching the capitol to see what legislative action will be taken. The plan to make Negro votes ineffective in general elections is to put the primary elections into the hands of the parties, making the parties the sole judges of the qualifications of members. State leaders seem unperturbed by the possibility this may encourage Negroes to form a party of their own; a party which conceivably could outvote the white democracies. For they quietly chuckle to themselves at what they consider the wisdom of old Senator James Z. George, prime framer of the state Constitution of 1890, who

inserted a provision in the Constitution which says all state officials shall be elected, not by popular vote but by electoral votes, with each county having as many electoral votes as it has representatives. And when membership in the House of Representatives was apportioned, it was so worked out that counties with predominantly white populations have two, three, or more legislators; while those with predominantly Negro population have only one. Hence, though Negroes may some day cast the greatest number of popular votes in the state in a general election, they will never be able to elect a state officer. Further the House of Representatives is the sole judge of the qualifications of its members, and may refuse to seat any member elected by popular vote, so that if a Negro should be elected to the legislature, it is doubtful if he would ever be allowed to serve."

Education

Breathitt County, Kentucky, recently reported a budget of $23,000 to operate 98 schools. That amount included teachers' salaries, repairs, supplies, and other costs. (Anybody want to build a Catholic mission-school? Here is a fine opportunity. Ten thousand dollars will do it.)

Robert County, Tennessee, employs 135 teachers. Recently 108 of them resigned. They did not strike. They simply quit.

Six thousand out of twenty thousand teachers in Alabama are not well enough trained to hold regular certificates.

It gives us great pleasure to quote from an editorial in the Tupelo *Journal*, "Eighty Years Without A Dollar: At Last We Act"—

"Eighty years ago today, on Oct. 26, 1866, Lee County was carved from a wilderness of north-east Mississippi woodlands, and launched upon a program of agricultural, industrial, and social achievement that has placed it at the forefront of Mississippi progress. During all these years we have considered our county one of the most wide-awake and civic-minded in the state. We have pointed with justified pride to our many fine organizations and institutions for bettering the welfare of our people. Yet, the almost unbelievable fact is that during all its eighty years of existence, Lee County has never spent one dollar of tax money for construction of Negro schools, and no bond has ever been issued in their behalf. So far as is known at the office of the Superintendent of Education, the two separate school districts of Tupelo and Baldwyn are the only political subdivisions that have ever spent a dime for Negro school construction in this county. Yet Lee County now has twenty-eight Negro schools in its rural system, all built by the Negroes themselves, without the help of taxes. It has more than two thousand pupils enrolled . . .

After eighty years of such neglect, steps have been taken to start improving the condition of the County's colored schools. County Superintendent W. A. Roper asked for a one mill tax levy for a negro school-construction and repair fund. The Board of Supervisors gladly complied. The $8000 obtained from this fund will be matched by state money. Prior to this year the beginning salary of Negro teachers was $34 a month. And 26 of the 28 schools operated only six months, giving the teacher an annual salary of $204 . . . The South, and we of Lee County, for years argued that we can best handle our own problems without interference. We are convinced that this is still true, and that the South can prove it so. But if we insist on solving our problems ourselves, we must get to work on them, not shove them off in a corner to be ignored and forgotten. If we wish to handle our own problems, as we of the South have always demanded, we must accept the financial responsibility that such independence entails. For unless we do, we are certain to find outside interference forced upon us whether we like it or not. There is no stronger invitation which we could issue to agitators of every breed to invade our state and our county, than to try to continue for another eighty years the educational neglect we have shown since our county was founded." (No Catholic school in this county. A good place to spend Catholic money.)

"A survey of the public school system of Mississippi reveals that of 3737 Negro schools, 1428 are housed in churches, sharecropper cabins, and other buildings which lack almost every item of decent school equipment. The average annual salary of white teachers is $900, and of Negro teachers is $435. White schools run for eight months; colored schools for six months. To meet this need the legislature has recently appropriated $3,000,000 which will be administered by the state building commission to pay for half the cost of each class room. Local committees must match the state funds . . ."—*The Christian Century*, Dec. 25, '46.

We quote part of an editorial: "The president of the student council at one of our state colleges wrote us a few days ago saying: Cheating has become so common in our classrooms here that I wish you would write an editorial to make people honest. . . . That's a sizeable order, as we understand that great numbers of men have been commenting on the need for honesty both before and since the birth of Christianity. And still students cheat, some people steal, and all men lie either to themselves or others. We believe that the Rev. John Morrow, Superintendent of the Methodist Children's Home in Jackson, bared the basic cause

of juvenile dishonesty in all its forms when he pointed out a few days ago that more than half of the people of Mississippi . . . presumably a religious state . . . are not members of any church . . ."

Jackson has recently set aside $300,000 from a fund for the improvement of parks and playgrounds for its colored citizens.

The South has been short sighted in regard to the exploitation of its natural resources. Is it about to follow the same course in regard to its man power? Mechanization of agriculture, especially of cotton growing, is expected to drive a million Negroes and as many whites off Southern farms.

"If mechanization is the instrument that brings the migration, lightening pressure on the land of the South, the gain to the nation will be greatly increased."—Dr. Clarence Dorman, Director of Mississippi Agriculture-Experiment Stations.

"If mechanization moves people away from a meager living to a better opportunity off the farm, and provides those remaining doubled or trebled incomes, it can't be bad for anybody."—P. O. Davis, Director of Alabama's Extension Service.

The South is alive. It is awake. It is growing. And like all adolescents it craves understanding and tolerance.

It Started Him Thinking

Only on rare occasions would the ruddy-faced, stocky Jesuit Lay-Brother who managed the school laundry speak about himself. Today seemed like one of those rare occasions, so I popped the question that had long been in my mind.

"Tell me, Brother Alex," I asked as I tossed my laundry bag on the counter, "were you always a Catholic?"

"No . . ." He hesitated and I wondered whether to press my inquiry.

"Well, what made you think of becoming one?"

"Umm," he paused to light an ancient briar pipe, "my roommate, a man in Montreal before the First War." He was silent for a moment as he puffed the pipe. "He had the habit of turnin' out about five each mornin'. Well, one mornin' I asked him, 'Man, where on earth ye goin' at this hour?' 'Church,' he said, 'Church? It's not Sunday,' I said. Well, he just said 'No, it's not Sunday,' and walked out the door. That started me thinkin'."—**Information.**

The greatest pleasure I know is to do a good action by stealth and have it found out by accident—Charles Lamb.

Where Are the Laity?

A question for Father Cornelius

Rev. Joseph A. Hession

"DO we want Lay Missionaries?"

"That laymen should volunteer for mission work was no news; but what followed was news. They had been accepted."

"But God had sent vocations, plenty of them, more than enough for all needs. But we won't have them."

"The laity are ready to volunteer but there is no one to hire them."

Are these statements, taken from an article in the January, 1947, issue of *The Priest,* true? How many priests and bishops, begging for lay helpers in the work of converting the world to Christ, have found that "the laity are ready to volunteer?" Is it not about time to find the answers to these questions, before more and more articles are printed embodying the very doubtful assumption that the majority of priests and bishops are hostile to lay help or indifferent to the very idea of Catholic lay action?

Father Cornelius McGraw, C. P., complains, in the January, 1947, issue of *The Priest,* that his article the previous January, received but one answer and left its readers cold. He blames the readers; it could be that the tone of the article was at fault. I agree with him that his plan to furnish a workable method of using lay help deserves consideration, but a salesman does not sell his product by first making prospective customers angry, even if it is a second attempt to make a sale.

His second article would have been much more effective, too, if it had followed the rules of *How To Win Friends and Influence People,* omitting the rather caustic criticisms of the zeal of priests and bishops. He has no way of knowing that the "one hundred forty Bishops and thirty-eight thousand priests, the most highly educated body of men in the United States" are not as anxious to have a workable plan for Catholic Lay Apostolate as he is. Many of them could be sincerely thinking and working on such a plan without answering his article. It's very likely that our bishops have given the matter much consideration at their meetings. I am not impatient with the Holy Spirit over how soon He will hasten the day when He will raise up a Bishop of Bishops who will put a satisfactory plan into operation. I do, however, question the truth of the statement: "but we won't have them," and I question both the readiness of the laity to volunteer and the assumption that there is no one to hire them.

Father Hession is an Indiana pastor.

Some laymen do volunteer but the rules of logic do not allow "some laymen" to be changed to "the laity," at least till the number is considerably larger.

The number who are willing to volunteer in an ordinary parish are few indeed. Priests who face that fact may desire to see the laity engage in Catholic Action and may be laboring sincerely to bring about that desirable condition. Judge Rutherford's opinion does not change that possibility. Notice that Dr. Linus Bopp, in the book quoted by Father McGraw *(Church and People)*, in asking "how can the Church from being clerical become Catholic," adds *"through the awakening of the laity."* He states that it is "the widespread sickly *idea of lay Catholics* that the clergy is the Church."

If we suppose that most priests studied their theology in the seminary, even if not afterwards, we can hardly set it down that priests agree with this lay conception of the Church. Some of us have been preaching against it for many years with not too much success. It could be that the average layman got his impression from priests, but it could be, too, that the average lay Catholic is willing to "let George do it" and considers his priest to be "George."

Maybe Father McGraw is correct when he says: "but we won't have them." Maybe he and other writers who think it necessary to picture priests and bishops as enemies of Catholic lay action are correct, but as an ordinary parish priest who thinks that he knows his brother priests, I doubt it, and I imagine that my resentment is shared by many, many priests, who for that reason are "left cold" by such articles.

His articles would have been inspiring had he limited them to explaining his plan and urging its use. I was thrilled to hear of the "laymen who volunteered for missionary work and were accepted." When I hear of laymen who generously volunteer to do missionary work, I am encouraged, and I use this material to encourage the layman. The magazine *Integrity* gave us much such fine material lately. But when I read articles that cynically insinuate that the priests or bishops who believe in lay Catholic action are rare specimens indeed, I begin to wonder if priests of whom these writers speak so contemptuously might not be right. I would be discouraged by the tone of such articles were it not for the fact that I cannot believe that the majority of priests and bishops do not believe in, accept, or try to carry out the recommendations of our Holy Father, the Pope.

What Are Our Experiences?

My experience is very limited, so I would not presume to set it down as the experience of most priests, but as far as it goes, it does not bear out the contention that priests are not interested in lay Catholic Action,

nor the contention that the laity are anxious to engage in lay action. I set it down for what it is worth and at the end I will make a proposal for determining the attitude and experiences of other priests in regard to lay help.

Among the priests with whom I am acquainted I know only two who express themselves against the use of lay help in Christ's work, and I know many who not only favor but actually use all the lay helpers they can induce to labor in Christ's cause. I believe wholeheartedly in lay help and accept all I can get in my parish. Over a period of an entire year I preached a series of sermons on lay Catholic action. I repeatedly explain Catholic Action to my people and urge them to take part in it. I conduct a weekly holy hour dedicated to the promotion of Catholic lay action. Prayer, study, action, the encyclicals, the layman's vocation and duty to be an apostle, are emphasized week after week, and examples given. Formation of Catholic Action cells is urged.

What have been the results? Some laymen have come forward and no layman has been refused, but the number of willing lay workers has not borne out the contention that laymen are *anxious* to be lay missionaries. On the contrary, the efforts have proven the necessity of more preaching, and urging, and patience, before results will be noticeable.

Here are a few experiences. Some years ago our Most Reverend Bishop held a meeting of the women of the parishes in this deanery to enlist the help of the women in obtaining subscriptions to *Our Sunday Visitor*. In a letter to the priests he explained that 95% of the ladies said they would be glad to do the work if the pastors would allow them. Three of the ladies of my parish attended the meeting and voted to help.

Cases

We called our organization meeting in our parish. I explained the Bishop's plan and urged them to make it their Lenten work. One of the three ladies who had attended the deanery meeting rose and interrupted me to ask: "Father, you surely don't expect us to go out and solicit subscriptions here in the country, do you?" I answered that of course I did, and that since the parish was closely knit territorially, the work would not be too difficult, and the ladies should keep their promise to the Bishop.

Then one of the three ladies calmly said: "Father, we won't do it." After recovering my breath and asked a few questions, I learned that our three representatives had been trying to get the other women against the plan before the meeting. Some discussion made it plain that most of the ladies were willing to do the work. The ladies voted to do the job.

They organized and did the work well. The three ladies who had attended the deanery meeting did not, however, take part in the work.

Ordinary parish priest, did I hear you say "typical"? It is not typical but it is too common. In the parish, we meet the "limelight worker" who answers magazine articles, a too-common not-to-rational animal. We don't consider him representative, however, while statistics may.

I preached a series of sermons on the Archconfraternity of Christian Doctrine, then held meetings to organize the various departments. The Holy Father wants the Archconfraternity organized in every parish and there are outlying districts in my parish where the work of the Archconfraternity could be a real help. Several public school teachers are members of the parish. They are good Catholics, so I thought it would not be too difficult to get them to teach Cathechism to the methods of the Archconfraternity.

Don't smile, Father: I'm older now and *know* it *is* difficult!

I was especially impressed by the interest of the young people. They liked the idea, but when it came to recruiting them they were very, very busy about many things elsewhere. Each sodality was very much interested, but we did not get a single "teacher" and only one man volunteered as a "helper." Several were willing to see that their children studied their catechism at home.

Fathers or mothers now bring their children from outlying districts to instructions each Saturday as they always did in the past. The Sisters teach the grade-school pupils and I teach the high-school pupils. We would and could use laymen for they could give more frequent instructions. We would welcome with open arms those laymen who are so willing to volunteer and will hire them. Where are they?

At the Bishop's suggestion, I organized the "block-captains" to "take census, contact fallen-aways and non-Catholics, distribute literature, promote sodality-attendance and other works." We divided the parish into sections and I personally asked each "block-captain" to do the work in his limited section and instructed him in the work. Our Bishop personally blessed their efforts and officially commissioned the men for Catholic Action in their districts.

Some of them are doing good work, some accepted assignments and are doing nothing, five have returned their census books and are looking for others to take their places. It is not easy to find those others. After we have been refused by many, politely of course and with the usual excuses, we will find the five laymen but we don't get them without seeking them.

I organized a unit of the St. Vincent de Paul Society with

ten "active members." These men are the cream of the parish and they are real workers. They do all the corporal and spiritual works of mercy cheerfully, quietly, and prayerfully. In one year they have accomplished the return to the Faith of seventeen members of long-fallen-away families. They have made a weekly Communicant of a man who was out of the Church for forty years. One of the Vincentians, a former army medic, has ministered to many sick, answering calls even at night. They are faithful in attending meetings with their pastor in the rectory (once every two weeks, the Vincentian rule for country parishes).

Two months ago, sickness forced one of the men to abandon his status as an active member. The other nine have been seeking another to take his place for the past two months. You couldn't tell those nine laymen that laymen are anxious to volunteer. Incidentally, the ten were those who answered invitations sent out to forty select laymen.

The St. Vincent de Paul Society is flourishing in most of the parishes of this deanery, doing God's work of charity enthusiastically and well. The number of active members is however not large. This parish has 212 families. A neighboring large city parish has ten active members, and another pastor tells me that his active members have dwindled to five in a large city parish. How any priest could turn down such workers would be difficult to understand; and, by the way, such helpers love the priest. *They* are selling Catholic action. You don't hear from them as you do from the three women in my previous example because they are too busy working *with* the priest in Christ's work to waste time seeking publicity for themselves.

I could go on with examples, but the average priest will recognize these as typical experiences, and if actual experience is still the valid source of knowledge that our logic manuals say it is, they should be sufficient for one parish. They indicate that if the laity are waiting for a call to action, the majority are waiting with their fingers in their ears, and they definitely are not doing what they can to find an outlet for their zeal. They are illustrious exceptions of course and their example will gradually win others, but the picture of lay response to the call to Catholic Action is far from being as rosy as critics of clerical zeal paint it.

Maybe we priests need to work and pray and do penace and perhaps suffer longer and harder to make lay action a fact, but I can't believe a majority of priests are unsympathetic to lay workers.

Let's Have A Poll

This article is merely one priest's experiences against the experiences of others. It does not settle the contention that

priests are either against or are not interested in lay mission work. *The Priest* could however settle the question and at the same time promote interest in Catholic lay action. Why not have a poll to determine if the average priest has "a healthy distrust of the laity"?

The poll could consist of three questions, somewhat as follows:

1. Do you believe in the use of lay missionaries?

2. Would you accept lay help in your parish work?

3. Are you using any lay helpers in your parish work?

Let's have a poll! Then at least we'll have an answer to the question: Do you want lay missionaries? If the answer is "no," we priests will deserve to read, without complaint, criticisms of our zeal (we know it should be greater). If the answer is "yes," we'll be rid of an exasperating assumption. I'm willing to wager that the majority of priests and bishops (by all means include them) will answer "yes." Then we can get down to the business of working out ways of getting the laymen interested in sufficient numbers to refer to them as "the laity," and train them for the more difficult work, and add to our knowledge of how to use them. But first let's settle the question: "Do we want lay missionaries"; let's have a poll.

Wanted: Books of Merit

We are planning to develop our Seminary library, which we hope will become outstanding as a center of mission lore. This does not mean that we want only mission books. We need books for our high-school library in Brookline and for the libraries of our other training houses.

Recently a school teacher presented us with a valuable collection of books on education. An Army major sent a crate of books on business administration. A pastor gave us his theological library. Can you join the parade? Please write to: Reverend Librarian, Maryknoll P. O., New York.

Where there is vision, the people perish; if those who are the salt of the earth lose their savour, there is nothing to keep the earth disinfected, nothing to keep it from falling into complete decay. The mystics are channels through which a little knowledge of reality filters down into our human universe of ignorance and illusion. A totally unmystical world would be a world totally blind and insane. From the beginnings of the eighteenth century onwards, the sources of all mystical knowledge have been steadily diminishing in number, all over the planet. We are dangerously advanced into the darkness.—A. Huxley.

NODL Notes

Censorship in Ireland and the U. S. A.

Mr. William C. Smith

THE problem of indecent literature is not confined to one country. It seems to rear its ugly head everywhere. Recent reports from Ireland, for instance, indicate that the Irish censors have banned twenty-four modern novels for being "in their general tendency indecent."

In addition to the books, the Irish censors also banned two London newspapers — *Sunday Pictorial* and *The People*. In the case of the latter, the decision was appealed and upon the appeals being sustained, the newspaper returned to circulation in Ireland.

Magazine Digest was also banned for six months because recent issues have advocated "the unnatural prevention of conception."

The Home Front

In the United States, a censorship organization has long been flourishing—the New York Society for the Suppression of Vice—headed, for the past thirty-four years, by John S. Sumner.

Apparently, very little is known about its operations, at least by the general public, and we thought that perhaps a sketch of its activities would prove interesting to readers of this magazine.

The organization, as the New York *Herald-Tribune* pointed out recently, is, for all the scope of its activities, not a large one. It occupies a three-room office in an old brownstone house on New York's West Side, and the staff consists of Mr. Sumner and one investigator-assistant.

The Society is chartered by the State of New York for the purpose of aiding law enforcement, which makes it quite unique.

At the present time, the Society is doing all right financially, but time was when this wasn't the case. Since 1932, its income has fallen off about 75%, and in 1945 it took in less than $6,000 and had expenses amounting to $10,500.

The income is the result of individual contributions and occasional bequests. At one time, the Society nicked Bernarr McFadden's newspaper, the old *New York Graphic*, to the tune of $10,000 in libel damages. The paper called a wrong shot when it said that the society keeps half the fines collected from convictions.

Mr. Sumner investigates about fifty books a year, usually at the suggestion of persons who write in and complain about them.

Strangely enough, the article points out, *Forever Amber* has never been the subject of a com-

plaint to the Society, despite the fact that it has had its ups and downs in other places in the country.

Comic-Magazine Publishers Organize

Apparently the comic-magazine publishers are becoming increasingly aware of the popular hue and cry against their product. They have just organized a new Association of Comic Magazine Publishers for the purpose of getting recognition from parent-teacher and other social-minded and articulate groups for their magazines.

The new group apparently feels that their interests were not being very well taken care of by the National Publishers' Association, to which many of the members already belong.

Head of the new association is George T. Delacorte, Jr., president of Dell Publications, with M. C. Gaines, head of Educational Comics, as vice-president.

Purpose, too, of the association is to act as a guide for editorial standards, a clearing house for industry problems, and a public-relations center.

It is to be hoped that these gentlemen will stress the guidance of editorial standards, and not merely set up a public-relations bureau that would try merely to ram down children's throats (and their parents' too) a product that is not good.

Priestly Optimism

"A priest even slightly inclined to pessimism is seriously handicapped. Sacerdotal activity demands more than anything else an unfailing optimism. This presupposes that one is not too idealistic, that one does not expect to renovate his corner of the earth in a short time. As one writer has said: 'Let the priest remember that it takes two generations to renew a parish. He who expects to reap where he can only sow will become a pessimist. A pessimistic priest is a frustrated priest, who sees his work as a lost cause, when he is only threatened by the deluge common to all."—(Plus, S.J.**Toward the Eternal Priesthood).**

An illuminated mind—a heart delightfully cleansed, and a rightly-ordered will—these are the effects of Christian discipline. The Christian is one who knows what he is doing and where he is going in the midst of being between good and evil, yes and no. Amid a generation of cripples and alcoholics, he stands out like a god, not through any merit of his own, but simply because he has put himself in harmony with the natural order by submitting where submission is due. He is a free man among slaves.—Paul Claudel, **Letters to a Doubter.**

Magazines Disapproved

by the

National Organization for Decent Literature

July, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases

Beauty Parade
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk

Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie

Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective

Eyeful

Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade

Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie

Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist

Ideal Love
Indigestible Digest

Joker

Keep 'Em Laughing!
Khaki Wacky

Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade

Moron Laughs
Movie Glamour
Movie Play
Mystery Tales

National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines

Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus

Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective

Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank

Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases

Varieties Cartoon Cavalcade
Vital Detective Cases

What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink

Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique

Zippy Stories

Remember the Confraternity

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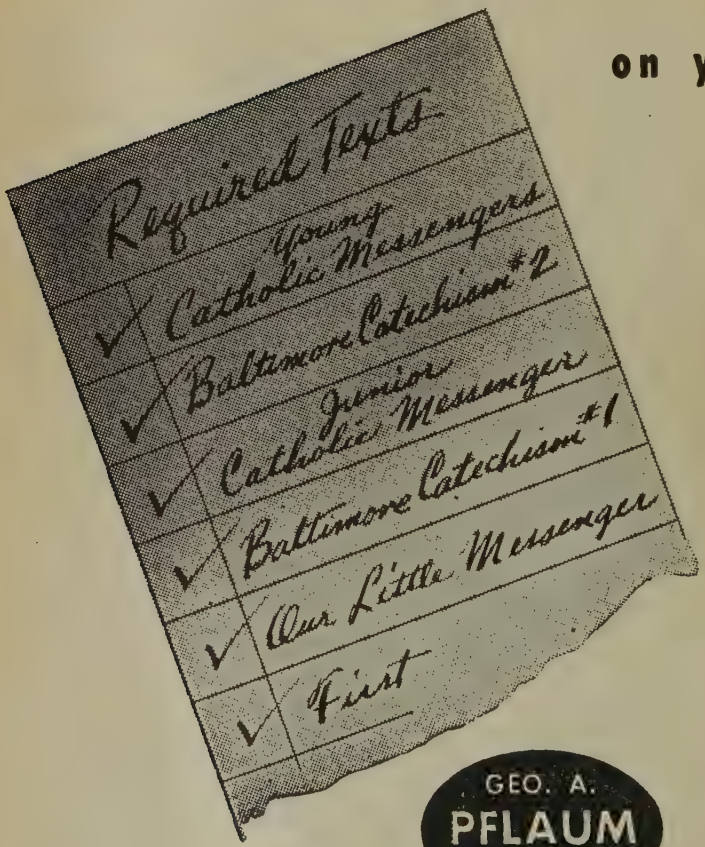

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The JUNIOR MESSENGER (*Confraternity* Edition) is designed for the younger age group. Based on the Baltimore Catechism No. 1, it contains recreational and educational material carefully selected to hold the interest and imagination of the younger child. Plan of instruction generally parallels the YOUNG CATHOLIC MESSENGER.

for
GRADES 6-9

The YOUNG CATHOLIC MESSENGER (*Confraternity* Edition) is a basic aid to teachers engaged in the religious instruction of Catholic children who do not attend Catholic schools. Each edition is a complete unit of study based on the Baltimore Catechism No. 2. Educational and entertainment material are skillfully balanced to make the *Confraternity* editions highly attractive to the child.

TREASURE CHEST...

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A new approved-type comic magazine affording wholesome entertainment for all age groups from the very young to teen-agers.

Origins—Noble and Ignoble—Of World's Major Religions

Lon Francis

Facts which inquiry classes should be told

MOHAMMEDANISM

THERE arose in the seventh century of the Christian era a religion which embodied much from both the Old and New Testament, while it officially rejected both the Jewish and Christian faiths. It was founded by Mohammed, born at Mecca in Arabia, where he also died in the year 633. While no Christian today believes that Mohammed was authorized by Almighty God to found a religion, did he not have as much right to do so as any other man? He claimed that he had heavenly inspiration to do so, as did other human founders.

The Mohammedans or Moslems now number about 200,000,000, which is considerably more than the entire Protestant membership in the world. They have a Bible of their own, called the *Koran,* to which members ascribe the same divine authority as Christians claim for their Bible, and their claim is more justified than that of Protestants for the Bible—since the *original* Koran writings have been preserved, while the original Bible scriptures have been lost.

In rejecting both Judaism and Christianity, Mohammed alleged that both had become deformed. Isn't this the same claim made against the Catholic Church by the founders of the first Protestant churches in the sixteenth century? While Mohammed fought the Jews, he claimed their Father Abraham as the father of his religion, just as the sixteenth century reformers claimed that Christ was the Founder of their faith, even while they decreed death to those who had a far greater claim on Him. The Arabs at Medina declared Mohammed to be the head of their state in the year 628, as Lutherans in Germany decreed that the "religion of the civil ruler should be the religion of his subjects."

Mohammedanism grew and became solidified by becoming national in all Arab lands, just as Protestantism did in Germany, England, France, Norway, Sweden, Denmark.

Strong in the Balkans, Greece, Russia and Turkey, the Moslem religion is dominant in Arabia, Persia, Palestine, Syria, Egypt, Morocco, and counts 80,000,000 members in India. Many centuries ago it invaded Spain in the hope of moving north through western Europe, but Spain checked its advance. Later it attempted to invade Germany,

but Christian Poland stopped it.

Mohammedans are given to worship and prayer more than are Christians; they believe themselves to be better than Christians, even though a man may have four wives at a time legitimately, and as many concubines as he can support. Fanatical as Communists they are sincere, but does that make their religion right?

Christian Science

A religion which every well-informed Christian must hold to be both "un-Christian" and "unscientific" bears the name "Christian Science." It is a "new" religion, yet it has captivated a great many intellectuals, especially in the United States and England.

Christian Science is a religion less for the soul than for the body. Just as many Protestant sects have built their creed on one or two Scripture texts, while completely ignoring the rest of the Bible, so Christian Science is based on those few texts which represent Christ as a physician of the body more than of the soul. Its origin was anything but noble, Mrs. Eddy's life anything but inspiring. Yet Mrs. Mary Baker Glover Paterson Eddy (the names of her different husbands) procured a charter at Boston, Massachusetts, in the year 1879, for her novel religion, under whose name there is now published a weekly newspaper of very high quality. She became the first pastor of "The Church of Christ Scientist" —the Mother Church in Boston.

Mrs. Eddy, while ill in 1862, received treatment from a Dr. Quimby, who followed a "mental treatment" of healing. His admiring biographers say she built her "system" on his notes and writings, although she denied this and claimed divine inspiration through dreams and visions.

In her books "Science and Health" and "Key to the Scriptures," Mrs. Eddy talks as mysteriously as does St. John in the Apocalypse; a book, by the way, which she *claims* she "found easiest to understand."

Does the fact that so many people of culture have adopted Christian Science make it right? Does the fact that Mrs. Eddy's books are regarded by her followers with the same reverence and respect with which Christians regard the Bible, make them "God's revealed word"? Christian Science offers comfort to the big sinners, because it teaches that there is no reality to sin as there is none to disease. Its "readings" are calculated to quiet an uneasy conscience—hence they attract. But does Christ's religion deal with sin as something imaginary as *Christian Science* deals with disease as purely mental? You readily perceive how Christian Science is neither Christian nor scientific.

Jehovah Witnesses

The Jehovah Witnesses have grown in this country during the past six years from a membership of 44,000 to 500,000. They claim 3,000,000 members over the world. The Witnesses have no churches, but call their local societies "company organizations." In fact they are openly opposed to organized religion as they are opposed to organized government.

Their rapid growth is explained by their zeal. Each one regards himself as a "witness" for Jehovah or God, and as obligated to make contact with all his friends, neighbors, and others in the entire community. That is why they go from house to house distributing their literature, asking for permission to play a record which presents their teaching, position and criticism.

They accept the Bible and blindly accept the interpretation of their founder and present leader, Nathan Homer Knorr, who succeeded Rutherford in 1942, the successor of Pastor Russell, who founded the original group as "The International Bible Students" in 1872.

The Witnesses own a large Brooklyn Radio Station, publish more than 1,500,000 books, 11,000,000 pamphlets, and 12,000,000 magazines every year in eighty-eight languages.

They are, for the most part, poor because they live chiefly on the meagre profits from the sale of their literature. Their motto is "five days devoted to God, and one day to secular work."

They love persecution and thrive on it. Thousands of them were imprisoned in the United States, England and other countries, where they were conscientious objectors during the late war They have gone to jail in large numbers for refusing to salute the American Flag, or for their refusal to desist from giving out their pamphlets and other literature without a license from local authorities. Every one of them claimed that he had the standing of a "minister of the gospel" and, therefore, was not subject to Selective Service.

While the Jehovah Witnesses attack Protestantism as well as Catholicism, their pamphlets are directed chiefly at the Catholic Church because they know it to be the strongest organized religious force internationally.

People join this organization, as they do Communism, not for any special personal reason, but to promote a cause for which they are willing to make great sacrifice, invite insults and open hostility.

As evidence of their zeal and close cooperation we only need to note that in August, 1946, 83,000 of them, or one-sixth of the entire affiliation, attended a Cleveland convention. A comparable attendance at a Catholic convention would be more than 5,000,000.

They brought their own cooks, carpenters, plumbers, policemen, doctors, nurses, auto mechanics, barbers, who worked for nothing. They brought in their own food by carloads; and served in improvised cafeterias more than 50,000 meals a day. An advance guard arranged for the rental of 60,000 rooms for the attendants. During that week 70,000 of them rang the doorbells of every home in the city, left their literature and in thousands of cases played phonograph records. Ten thousand of them were stationed in the business district to hand their literature to every passer-by.

The convention closed with the baptism of more than 2,600 Clevelanders.

Too Much Wine

The story is told of Pope Pius XII that when he was still a young Monsignor, he was enjoying a short vacation in the country when a summons came for him to return to Rome immediately.

The Pacelli family coachman was not on hand to drive him, and as he was unwilling to delay, he harnessed the horse himself and set out for the railroad station.

Suddenly the horse turned off the main highway, and, despite the Monsignor's best efforts, proceeded down a side road and pulled up expectantly before a wine shop. No amount of coaxing would make him move.

In his perplexity, the Monsignor asked the loafers in front of the shop what he should do. They replied amid laughter that the horse was waiting for the pint of wine the coachman always gave him when he visited the wine shop. Thereupon the Monsignor cried:

"Bring the horse two pints of wine. I wish him to feel his best and travel his fastest."

But he soon learned that this was a strategical error. The horse drank the two pints of wine, started off at a furious gallop, but soon began to slow up, and eventually stopped altogether and lay down to sleep it off.

Monsignor Pacelli had to continue his journey on foot, and as a result, missed his train and was late for his appointment with the Pope.

For a long time afterwards, it is said, his friends chaffed him about his ignorance of horses and wine.—The Liguorian.

The good die young—but the really good are young until they die.—Fr. Bede Jarrett, O.P.

Some Principles on Mortification

M. Eugene Boylan, O.Cist.R.

Wholesome advice for the parish priest

THE continual exhortation to mortification which is found throughout the Gospels, and which rings out so insistently from the lips of St. Paul, is a favorite theme with all spiritual writers, ancient and modern. It is one, therefore, which no priest may reject without rashness. It is, of course, possible to argue that individual writers here and there perhaps exaggerate its importance, yet the absolute necessity of some degree of mortification is an unavoidable consequence of the fact that we inherit a fallen nature—a nature in which the lower powers are in revolt against the higher, a nature in which the flesh lusteth against the spirit. If we wish to succeed in preventing those lower powers, which may be collectively designated as concupiscence, from taking over control and making it impossible for us to love God with our whole heart and our whole soul, we must make some provision for the establishment of law and order and for the maintenance of effective government in our own selves.

It is sometimes argued that the life of a diocesan priest who is faithful to the duties of his state and truly zealous in the works of his ministry, already contains all the exercise in self-control and self-denial that is necessary. But St. Paul's zeal and energy in his ministry is beyond all question; yet even he found it necessary to chastise his body and bring it into subjection lest he himself should suffer shipwreck. His example should warn us that the necessary habit of self-denial will not be built up if self-indulgence is only then curbed when the work of the ministry is in question. For unless there is a positive habit of self-control for its own sake and for all that it means in our personal relations with God, self-indulgence will take over command when we are off duty in regard to our ministry. But we are never off duty in regard to our own soul and above all, in regard to God.

There Must Be Something "Extra"

There must be, therefore, in our daily life some positive "non-utilitarian" acceptance or infliction of discomfort (e. g. in our posture when seated), and some deliberate refusal to yield to the otherwise legitimate demands of self-love (e. g. in the use of food, drink, or tobacco, etc.). This need not be continual, but it must be frequent enough to establish a habit and also a mortified attitude of mind.

There are other and perhaps greater motives for mortification, but even in acting from the highest of them, we must never lay aside a prudent discretion and moderation. The decision to impose any mortification upon oneself must also include some decision as to the limit of the imposition; otherwise we shall be very slow even to commence the practice. For our very urge to yield to the prompting of grace, will be stifled by fear that we are letting ourselves in for something that has no limits. Where is it all going to stop? If we lay aside this particular cigar, shall we ever again be able to smoke with peace of mind? If we sit up straight in our chair this time, shall we ever be able to relax our muscles with a tranquil conscience?

Consultation with a prudent director can be of great help in dealing with this difficulty. But there are some principles that may aid us to solve our difficulties ourselves. We should always remember that liberty of spirit and peace of mind must be preserved as essential factors in a healthy spiritual life. Anything optional, which interferes with their maintenance, can be tranquilly set aside. Again, apart from the case of mortification imposed by law or duty, one may prudently decide to limit oneself to such voluntary mortifications as can be done *cheerfully*. If we find ourselves murmuring and saddened at the thought of some optional sacrifice, it is probably better to omit it and to accept the humiliation of being so weak. In this way we could achieve a much more important mortification, namely, the mortification of our *self*.

But it is essential that we do not omit *interior* mortification. We must carry our mortification into the realm of our thoughts. Day-dreaming, reveries, memories, and anticipations, should be carefully controlled. Of course, a *too* rigid control of the imagination could be dangerous, for it could easily lead to a reaction in which we would find ourselves carried to the other extreme; but a gentle prudent watchfulness over the workings of our memory and our imagination is essential for a sound spiritual life.

Spiritual "Muscle Building"

To sum it up in another way: No athlete can run a race unless he trains beforehand; no boxer can reach even the end of the first round unless he has prepared himself by training. So, too, no man can say "no" to himself under temptation unless he trains himself in self-denial. Therefore the Christian must get into training. And he must get into training even in his thoughts, for no man who always says "yes" in his thoughts, will be able to say "no" when it comes to action.

To this need of self-control arising from the effects of original sin on our inherited human

nature, there are added further motives arising out of our own personal sins. The self-indulgence of sin still further increases the rebellion of the lower powers that original sin initiated, and repeated sins leave behind them bad habits, against which we must make war. But apart from that, we know that God's justice demands reparation, and we know that purgatory is provided as a means of undergoing the temporal punishment due to our sins. We also know that the pains of purgatory, while being incomparably more severe than any sufferings of this life, are nevertheless quite without merit. Prudence, then, would suggest that we choose the easy way of doing our penance here and now, especially since that penance can earn for us a high measure of merit.

But the love of God whom we have offended is a much higher motive (and one, incidentally, which can make our penance still more meritorious). In this connection every priest should read the Encyclical of Pius XI on Reparation to the Sacred Heart (8. v. 28 cf. *The Catholic Mind,* June 22, 1928). The Holy Father exhorts the faithful to make reparation for the sins of men, and he points out that even though the praise and the satisfaction offered up by Christ Himself are alone worthy of God, yet we should add to them our own personal contribution. He even quotes St. Cyprian who affirmed that "the sacrifice of Our Lord is not complete as far as our own sanctification is concerned, unless our offerings and our sacrifices correspond to His Passion" (St. Cyprian: Ep. 63, No. 381).

Especially For Priests

So far, however, we have been considering the priest as an ordinary Christian. But the priest, and especially the diocesan priest, is something far more than an ordinary person. He is, in fact, something quite extraordinary. He is *taken from among men and is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins . . . And therefore he ought, as for the people, so also for himself, to offer for sins.*.

Now it is true that the principal work of the priest in this matter is to offer up Christ's own sacrifice as contained in the Mass for the sins of the people. But still, even though there be no question of a strict obligation, may we not see a certain fittingness, may we not hear a gentle invitation—a counsel almost—that he should add something of his own to the sacrifice of his Friend and Master? St. Paul found himself urged to fill up in his body the things that are wanting of the sacrifice of Christ for His Body, the Church. Our Lord Himself warned the disciples that a certain sort of devil can only be overcome by

prayer and fasting. Can we priests, charged with the salvation of souls, neglect the hints contained in such examples?

This is a point upon which we priests might well examine ourselves. When a hard-working priest has checked up on all his duties and activities and can find nothing wrong, when he thinks he has tried all the known ways of tackling the problems of his parish, it is easy for him to persuade himself that if there is anything wrong in the parish, it is not *his fault*—there is nothing more he can do about it! He has tried every form of direct action, but men's hearts are still unchanged. When we reach such an *impasse,* it would be well, before disowning all responsibility for the situation, to consider the question of vicarious penance and reparation.

Prayer should be the foundation of our ministry, and our "fasting"—which here stands for all penitential work—might well be the crown of it. It would seem that there are special graces that will not be given to souls unless someone pays a special price for them in penance and suffering. Does not Pius XII write: "The salvation of many depends on the prayers and the voluntary penances which the members of the mystical Body of Jesus Christ offer for this intention"? (cf. Encycl. *Mystici Corporis*).

Now, we are priests. We represent God before the people, but we also represent the people before God. If then there is need for some special impetration and reparation on their behalf to obtain the grace of their conversion, who is more obviously indicated for the work than we ourselves? At least, until we have tried this way of converting souls, we have no right to say: "There's nothing more *I* can do about it!"

It is true that there are specially chosen victim-souls whose prayers and sufferings do much to bring down the showers of divine Grace. And there are also the contemplative orders whose role in this matter may be gauged from the words of Pius XI, when he urged the establishment of such communities in the mission field, even though it meant immobilizing a number of urgently needed priests. He wrote to the Carthusians: "It is easy to understand how they who arduously fulfill the duty of prayer and penance contribute much more to the increase of the Church and the welfare of mankind than those who labour in the tilling of the Master's field. For unless the former drew down from heaven a shower of divine graces to water the field that is being tilled, the evangelical labourers would indeed reap from their toil a more scanty crop" (Apost. Const. *Umbratilem,* A. A. S., 15.9.24.).

It is not in order to glorify the contemplative religious at

the expense of the diocesan clergy that we invoke this principle here. Quite the contrary, in fact! We quote it, first of all, to warn the diocesan priest that if he does not make the interior work of prayer and penance the mainspring of his apostolic labours, he runs the risk of finding that most of the merit for his successes has been appropriated by somebody else.

The Lofty Dignity of the Diocesan Priesthood

But we wish to go further. It is our view that the diocesan priest should combine together in his own life, the functions of both the active life and the contemplative life. He should stand out above the members of the religious orders as the whole above the part, summing up and including in his own life, as Christ did, the life and activities of each and all. It is indeed a high vocation. But the priesthood should be the highest of all vocations. By his office the priest is called on to *be* perfect; the religious, as such, is only called to *tend* to perfection. And where there is a divine call, there is also the necessary divine grace. *Omnia possum in eo qui me confortat.*

There is yet another point of view. We all know how difficult it is to maintain an intimate friendship with one whose outlook, on matters of principle, is different from our own. Indeed we have often used this argument to dissuade the faithful from mixed marriages; for if the two parties go their separate ways on Sunday, if their standards of conduct are at variance, if their motives for action and their views of their final destiny are different, they can never truly share one another's life. Even easy unforced conversation is almost impossible—there are so many topics that must not be mentioned.

Now the priest is the chosen friend of Jesus, and his life must be one of intimate friendship with Him and a complete sharing of His life and work. But the whole life of Christ is characterized by the Cross. Self-indulgence never ruled a single moment of it. Now, how can a man who rejects the Cross and who will not hear of any interference with his self-indulgence, live and work in intimate friendship with Jesus? It is quite impossible! And we have Christ's own warning about it. Such a priest is really in a miserable position. He has all the obligations of the priesthood but few, if any, of its real joys. For, of course, it is in that familiar friendship and constant companionship with the Master that a priest should find his greatest solace and joy.

The Boredom of Worldliness

The unmortified priest has none of that joy. It is even difficult for him to look forward to the joys of heaven, for he can see them only by faith, and

he must dim the light of his faith if he is to remain blind to the lesson of the Cross. As a result he plunges into activity in search of human applause and the satisfaction of achievement. But even if he is successful therein, the thrill soon palls and he is forced to seek lower but more intoxicating joys to satisfy his needs and to deaden his conscience. The danger and misery of his position are only too clear. So, thank God, is its remedy.

Much more could be said on this point, but there is no room for it here; yet we cannot leave the subject of clerical mortification without a few words of warning. The safest mortifications are those which others inflict upon us. The most dangerous are those which increase our pride. It is far healthier to yield to a legitimate desire, admitting how unmortified we are, than to feed one's self-love by the pride of self control.

For the man who prides himself on not being like the rest of men is far from being truly mortified. Quite the contrary! His very success in mortification of one sort has only resulted in a much more objectionable self-indulgence of another sort. Physical mortification that co-exists with temper, "touchiness," and impatience, is always open to suspicion. So also are the mortifications of the man who chastises himself but will tolerate no inconvenience or discomfort caused by others, even when the infliction is quite involuntary on their part.

In the infliction of positive pain on one's ownself, and to a lesser degree, in its endurance, great caution is necessary. Modern psychology has discovered and revealed to us all that it associates with the term "masochism," the possible motives and sources of such actions. Unusual or severe physical penances should never be practiced without the advice and continual supervision of a competent director. At the first sign of growing pride or impatience or obstinacy, they should be dropped.

The humble and patient acceptance of all that God's will sends us is the best of all mortifications. If we are truly mortified, we shall at least try to accept rudeness, derision, and contempt, in a spirit of meekness. This is an aspect of mortification that is often overlooked.

Keep A Positive Attitude

Finally we must view mortification in its proper perspective. The writers of certain periods use terms of contempt and hatred for the body and for self that seem somewhat exaggerated. Whether in doing so they are somewhat influenced by traces of Jansenism, we leave to more competent judges. To our mind the proper approach to mortification is not so much in a spirit

of hatred of self, as of love of Christ.

We are members of Christ's Mystical Body. We have received life from Him in Baptism. We deny ourselves only to "assert" Him. We mortify our own self that He may the more freely and the more fully live in us. Mortification, then, even from its most elementary stages, is a quest for, and a development of union with Christ. When one adds to it a spirit of reparation and tries to share in the work of winning grace for souls, one is entering into a very close partnership with our Friend and Saviour.

There are many joys in the spiritual life, but it would seem that the greatest of them all is the joy that is found by generous acceptation of suffering and a prudent generosity in doing penance, for by that, one not only follows Christ but even attains to the fellowship of His sufferings and tastes all the sweetness of perfect friendship with Christ.

Incense in Worship

The Egyptians were especially fond of fragrance, and all their religious ceremony was carried on in an air freighted with incense. Moses was instructed in all the science of the Egyptians. And that is no doubt the reason why incense was given a place in the Jewish Church. In the second century an effort was made to introduce incense into Christian worship, but there were many objectors and the progress was slow, until in the third century the use of incense became an established feature of Christian worship.

In the 16th century the reformers drove out incense, and for the last 400 years we have had no incense in our Protestant churches. It is interesting that for some reason we are willing to use only the ear in our worship. In some of our churches we have beautiful stained glass windows, but it is not until you come into the Roman Catholic Church that you find a feast that is spread for the eye. There you will find not only pictured windows, but paintings and statues and gorgeous robes. And not only is a place given to the eye but also to the touch.

The Roman Catholic makes use of the crucifix and the rosary and the holy water, and he makes use of the sense of taste in the Sacrament, and in order to increase his joy in worship he fills the air of the church with incense. The Roman Catholic summons all the five senses to take part in the worship of God. This is one of the explanations of the wonderful grip which the Roman Catholic Church has upon so many millions of human beings.—Charles E. Jefferson in **Reader's Digest.**

In regard to reading forbidden books, it is necessary that you find the name of the work in the index published by the Holy See?

No; there are many classes of publications condemned by Canon 1399 and hence by the general law. It would be impossible to publish a list of every dangerous book in these days. Examples: Books that of set purpose attack religion or good morals, those that aim at destroying the foundations of religion, or that defend heresy, schism, those that deride Catholic dogmas or defend errors condemned by the Holy See (Syllabus of Pius IX, etc.), those that argue for the lawfulness of suicide or divorce, obscene books, etc., etc.

We should try to have our people read Catholic literature and to form a taste for what is sound. Well-stocked pamphlet-racks do much good. Also, parish lending libraries. The decisions of modern juries and courts on what constitutes dangerous pictures or books are far from reliable.

To what extent does ignorance excuse from incurring censures?

Bona fide ignorance of the censure excuses. Generally crass ignorance does not exempt one, e.g. suspicion that censure exists but the person is too indifferent to look the matter up. When the law has such words as "he who presumes," "dares to," "knowingly," "rashly," "on set purpose," the censure is not incurred without perfect knowledge and perfect freedom (Can. 2229). Affected ignorance never excuses, i.e. he does not want to know the law in order to sin more freely.

To incur a censure a person must be baptized, commit a mortal sin objectively and subjectively and do the act in the sense of the law, e.g. in abortion it really must occur, not a mere attempt. He must have sufficient knowledge that a penalty is threatened. The censures are excommunication, suspension and interdict. The latter two may be vindicative penalties, e.g. for a month, etc. A censure is never inflicted for a definite time.

Can a pastor be moved even if he is not gravely guilty of any fault?

Yes, he may—etiam citra gravem suam culpam (Can. 2147). For example, utter lack of skill or natural inability to keep accounts, hardness of hearing, dislike of the people who stay away from Mass. The process in Canons 2147—2161 is not penal. The welfare of souls is the supreme norm. The Ordinary for valid action must hear two examiners of the clergy when the pastor asks for a review of his case. The pastor is not removed simply by writing a letter demanding his resignation. He has a right to self-defense. The cause must be grave.

Five chief causes are given in Can. 2147. This list is not intended to be complete.

In one case lately I gave absolution to a child who simply said that he disobeyed his parents. Did I do right?

Absolution is invalid unless there is present at least one formal venial sin or some sin of the past life already confessed. Always ask them if they thought that it was a sin before the act. Some children think that stealing a quarter is a mortal sin. Rectify the conscience of the child. Give a blessing if there was no formal sin. Children often do things without thinking of any sin.

Lying is per se venial but intrinsically evil; but how is a venial sin intrinsically evil?

It need not be mortal to be intrinsically evil. It is still an abuse of the faculty of speech. Stealing a quarter is a venial sin, but still always a sin since it is against the strict right of our neighbor. We do not suppose extreme need, when taking what is necessary for the present is not stealing—danger of starvation.

I was asked to hear a confession at 3 p.m. one Wednesday. I said "Come on Saturday afternoon or evening." Did I do right?

You never know what case you will meet or the worries of the penitent. Never refuse to hear a confession if at all possible, even outside the regular time. It is a duty to aid the people who are in trouble. We are "the servants of the servants of God."—P. J. Lydon, S.T.D.

What explanation can there be for some of the weird and grotesque statues and paintings being exhibited as "religious art"?

It is not possible to defend individual unidentified works of art, but your question is clear as to a type of "artistic" creations not uncommon today.

There is, currently, a vigorous movement toward the development of a type in architecture, painting, and sculpture which seems to reflect little of traditional character and there is no question that it is influencing our conception of "religious art." Not all of it is good design, nor was all design in previous periods, good design. Only the good is apt to survive.

The movement itself is a healthy one and a more or less natural reaction to the insipid work in the later Nineteenth Century when traditional styles were copied without much relationship to their historical justification or their suitability in the solution of any problems.

The encouragement of the development of a contemporary style cannot be contrary to the mind of the Church, else we would have not developed the greatest style of all, Gothic. However, encouragement of the

new design does not require us to approve everything that is done simply because it is modern; in fact, a proper development of the new style compels us to be critical, and, as you imply in your question, some of the work is "weird and grotesque."—Mr. Raymond M. Morlier, A.I.A.

What's wrong with the wedding marches from "Lohengrin" and "Midsummer Night's Dream"?

The difficulty is extrinsic rather than intrinsic. As music, these pieces are pleasing. The "Lohengrin" march has a rather stately swing to it, and the Mendelssohn item has a briskness that is exhilarating. Wrenched out of context, though, and played at a Catholic wedding, they introduce a jangling element apparent to anyone with taste, for by now M-G-M and Paramount must be in possession of the pieces in question, at least by right of prescription.

Have you ever been at a smoker or party when someone started banging out either of these tunes on the piano? On such occasions, the listeners are uninhibited about expressing the sentiments aroused by the music. Notice the hilarity, the pairing off, etc. The same thoughts run through their minds when they hear the music in church, too, together with tender memories of every party or movie at which they have ever heard the famous marches.

Associations can mean a great deal. We remember one eminent churchman (now deceased, may the Lord have mercy on him!) who insisted that the March from Goldmark's "Queen of Sheba" be played every time he left his cathedral. You can imagine the thoughts of the cultured people in the congregation as they watched His Eminence blessing the people along the aisles to the strains of this purple sketch of oriential eroticism.

Can you give me the title of a good book dealing with the boy-voice or boy-choir; also one treating of the history of Gregorian chant?

On the boy-voice and boy-choir, I would suggest *The Art of the Choral Conductor,* by William J. Finn, C.S.P., published by C. C. Birchard Co., Boston.

For the history of chant, try *The Spirit of Gregorian Chant,* by Marie Pierik, published by McLaughlin Reilly Co., Boston. —Richard Ginder, F.A.G.O.

Portsmouth, England, Jan. 20—(C.P.)—Only 23 per cent of naval recruits between the ages of 18 and 19 are word-perfect in the Lord's Prayer, said Admiral Sir Geoffrey Layton, naval officer in charge at Portsmouth. Forty per cent knew only the opening words.

Hail Mary At the Tabernacle

Francis P. Donnelly, S.J.

A short meditation on Mary's prayer

BEFORE the tabernacle of your Son I say my Hail Mary to you, Mother of the Blessed Sacrament. Your thoughts and your good wishes embrace every tabernacle the world over. You greet every adorer with the hail of blessing, and I adoring Jesus here, whisper from my heart my hail to you in heaven.

You became the first tabernacle of my hidden Lord when by the power of the Holy Spirit Jesus became your Son. I would that my weak whisper had the warmth and life and love of your heart-beat which was His first heart-beat.

I am far from being filled with the grace of the Holy Spirit as you were, but I know that you fervently adored Jesus in His Sacramental home and so added to the grace with whose abundance you were conceived and grew. With every reception of the Sacrament you enlarge more your immaculate soul which the Holy Spirit kept ever full. Look at the arid wastes in my soul and pray that from the tabernacle I shall draw a tiny rill of God's grace.

The Lord was with you every moment of your life and is with you for eternity. He can be with your help my constant companion everywhere and at all times even when I am not present as now before His altar home.

You have been blessed as in your Magnificat you foretold you would be. That blessing comes from all hearts to you and at all times, but here while visiting your Son a more heartfelt blessing is yours when I join my weak voice to the immeasurable chorus of blessings that are chanted for you through all time.

The rich source of the blessings we all give to you is your Divine Son whom we bless together with you in your prayer. That Son is now before me on the altar, awaiting a blessing. It was the immense favor of His coming that made your soul immaculate from the first moment of life and that crowned your motherhood with the rich harvest of His birth. Jesus will be blest as He wishes, if I welcome Him to my heart, becoming His brother and your child, Mother Mary.

Holy Mary, I continue to praise and bless you as I have done in the first part of your prayer, repeating the praises of Gabriel and of Elizabeth. Let me turn now and ask you to pray for me to Jesus in the tabernacle. Your Magnificat was the first and most glorious thanksgiving after the first communion when

your Son was received by you from the Holy Spirit and you became Holy Mary, Mother of God.

I too am in need as were the newly wedded couple at Cana. I need even more than they did bread and wine for my soul. Holy Mary, Mother of God, make this moment a Cana in Galilee for me. Reveal all my needs to your Divine Son that by His help my cold heart may be divinely warmed and my impoverished spirit may be made strong and that by the food and drink of the altar I shall find the sustenance of the Eucharist keeping me ever better until the end.

Pray for us sinners. You still hear your Son making you our Mother when on the Cross He was dying for us. We are not as holy as St. John, who represented us on Calvary, but you are Mother of Sinners as well as Mother of Saints. Speak now to Jesus in the tabernacle as your heart spoke to Him on the Cross that I may share in greater measure the graces of that Sacrifice which is still offered on the altar where now abides for me the Victim of our redemption. Pray for us sinners now.

Most of all, Holy Mary, Mother of God, pray for us sinners at the hour of our death. We wish with your aid to love more your Son on the altar so that when our eyes close upon this earth we may behold you and Him face to face.

You, Holy Mary, Mother of God, were present at their hour of death when Saints died. You assisted with sad resignation when you ushered St. Joseph into eternal happiness. In deepest sorrow you witnessed your Son's death when He took with Him to paradise the repentant thief. No doubt you watched other saints die, and so I ask you now to speak to Jesus for me. Your prayers have divine power. Forget me not then at the hour of death, when I come to the eternal tabernacle of Jesus in heaven after many a Hail Mary visit to His tabernacle of the altar.

Five Seconds to Live

What would you do if a lunatic crept silently into your study one night, closed the door behind him, and said in a determined voice that he had divine orders to kill you? A priest in Montana was caught in this predicament, and he had about five seconds in which to make up his mind on a course of action. The priest said calmly that he would be glad to die, and added that in such circumstances it was customary for the executioner to obtain a permit from the sheriff. He offered to talk it over with the sheriff, and whilst his would-be murderer waited, he called up the sheriff's office and explained the difficulty, asking that somebody be sent over with the necessary papers. Several deputies came and subdued the intruder after a struggle.—**The Springfield Mirror.**

Sermons for 1947

✠ *John F. Noll, D.D.* *For the Month of July*

The Church Treated Like Christ

JULY 13

PRACTICALLY every charge made against the Catholic Church today was raised against Christ Himself. His accusers charged Him with being a menace to the nation; they accused Him of being an enemy of Caesar (the State). References to these charges by the Evangelists are so significant in the light of the world's opposition to the Church, that I beg to quote some of them:

(1) The loyalty of Christ to the civil power was questioned, as is that of Catholics today: "We have found this man perverting our nation, and forbidding the payment of taxes to Caesar" (Luke XXIII, 2).

Protestant churchmen are alarmed at and jealous of Catholic growth, as enemies of Christ were of His success: "If we let Him alone all will believe in Him, and the Romans will come, and take away our place and nation" (John XI, 48).

Just as Pilate, upon investigation, found no reason to condemn Christ, neither has anyone who has ever made an impartial investigation of the Catholic Church found any reason to condemn her. Note these words (Luke XXIII, 13-15):

> And Pilate called together the chief priests and the rulers of the people, and said to them: "You have brought before me this man, as one who perverts the people; and behold, I, upon examining Him in your presence, have found no guilt in this man as touching those things of which you accuse Him. Neither has Herod; for I sent you back to him, and behold, nothing deserving of death has been committed by Him."

But just as Pilate was unable to still the voice of those who demanded death for the innocent Christ, neither can sane argument change the attitude of those steeped in prejudice against Christ's Church. Like the enemies of Christ their voices will not be stilled.

(2) How does the Catholic Church react and fare under such opposition? The Church herself regards it as a *mark of divine favor and of her own divine origin.* In fact Christ Himself implied that by many of His observations and predictions:

> "You shall be hated by all for my Name's sake" (Matt. X, 22); "In the world you will have affliction. But take courage; I have overcome the world" (John XVI, 33); "If they have called the Master of the house Beelzebub, how much more those of his household" (Matt. X, 25); "Blessed

are you when they shall revile you, and speak all that is evil against you untruly, for My sake" (Matt. V, 11).

What do the Apostles say about opposition from the world?

"But thou hast closely followed . . . such persecutions as I suffered, and out of them all the Lord delivered me" (2 Tim. III, 11). "We are not forsaken" (2 Cor. IV, 9).

The Apostle James, as Bishop of Jerusalem, was beheaded, and then, one after another, all the Apostles were ultimately put to death as Christ, their Master was. No Church but the Catholic has had such martyrs either in the past or during our generation. In Mexico, Russia, and all countries controlled by her, Bishops and thousands of priests have been executed or banished during the past few years.

(3) Enemies of the Church today, who unfortunately, are trusted by so many sincere Protestants, represent that the Catholic Church has designs on our government, our public school system, the secular press, labor, rural America and a hundred other things; that our ultimate aim is union of the American State with the Catholic Church. The last generation was deceived by such charges made by the Ku Klux Klan and the Guardians of Liberty, to whose real aims and purpose most Americans became wise and, therefore, repudated them. They are now being raised from the grave by organizations which are at heart as hostile to Protestantism as to Catholicism—by organizations atheistic and anti-Christian. Instead of persecuting Protestants along with Catholics the Communists rather cultivate the former in order that their prejudices might lead them to accept a big part of the Communist program. They have not been disappointed in this because numerous churchmen have expressed themselves to the effect that they would rather see Communism prevail than the Catholic Church.

Conclusion: Christ's Kingdom was not to be of this world: it would always be antagonized by the world. It was persecuted hardest when it was admittedly best, in her golden age. In those first three centuries nearly every Pope, like the Master, died a martyr.

For the sake of her people, of course, she would prefer to be properly understood and appraised by the non-Catholic citizenry.

How Protestantism Supports Church's Infallibility

JULY 20

NON-CATHOLIC churchmen who repudiate the infallibility of the Catholic Church seem not to realize that the bottom falls out of their own organization if the Catholic Church is

not infallible. The structure of every Protestant Church rests on the assumption that the Bible is inspired, and that it only is their rule of faith.

(1) Evidently the Holy Scriptures can authorize no article of faith until their own divine authority is established. But who else could certify to the divine authority of the Bible except the Catholic Church? The Catholic Church was either infallible when she declared the writings now contained in the Bible to be genuine and inspired, or she was not. If she was not infallible, then there is not a Protestant in the world who can have any assurance that the New Testament books, from which he claims to derive his Christian faith, are inspired.

Since the Bible was not written in English or German or French, but in Hebrew and Greek; since the original writings have been completely lost, there would be no way for any Protestant to prove even that the Bible in modern languages contains correct translations of the original. If the originals are lost, how can modern translations be compared with them?

The Bible which Luther translated into German, for instance, was the Catholic Bible, which may have been a copy of a version which itself was the last among a hundred editions which had existed in manuscript form before the art of printing was invented during the very century of Luther's birth.

(2) Non-Catholic religions accept the Bible from the Catholic Church without any question as to its genuineness, its inspiration, or the accuracy of its translation, and adopt it as their own rule of faith. In so doing they pay recognition to the infallibility of the Catholic Church by an action which speaks louder than any words possibly could.

We do not prove the infallibility of the Church by establishing the credibility of the New Testament, which came after the Church; but rather by proving the divine origin of the Church and the divine commission of its spokesman or visible head. If the Church had a divine origin, she is God's Church. If she is God's Church, she must speak with God's authority when she officially pronounces on faith or morals. An infallible Church was needed to determine the canon of the Bible, by which is meant the particular writings, declared inspired, which in the aggregate, constitute the Bible. There could be no authentic Bible to adduce as evidence of things revealed until that happened.

(3) Mr. Theodore Maynard, an Englishman who joined the Catholic Church after having belonged successively to the Pilgrims, the Brethren, and the Congregational Churches, makes the following observations in his *The World I Saw*, on the facility with which one subscribes to an infallible Church:

The theory of the Infallible Bible did not work. It was patent that men equally sincere and learned and gifted arrived at diametrically opposite conclusions, all based upon the Bible. John Wesley and George Whitefield could not both be right, when one derived Arminianism and the other Calvinism from the Scripture. How then could I be sure that my reading of the Bible was not the correct one? It came to this: that if the Pope did not exist, it would be necessary to invent him.

Fortunately there was no need to go to all that trouble. The Catholic Church was at hand to answer my problem. It had existed before the Bible; it had produced the Bible; it had preserved the Bible. Here was the authority for which I had been looking.

Some years ago Marcus Dods, D.D., of the Presbyterian Lake Forest College, confirmed what we have said above when he remarked:

If you ask a Romanist why he accepts certain books as canonical, he has a perfectly intelligible answer ready. He accepts these books because the Church bids him do so. The Church has determined what books are canonical, and he accepts the decision of the Church. If you ask a Protestant why he believes that just these books bound together in his Bible are canonical and neither more nor fewer, I fear that ninety-nine Protestants out of a hundred could give no answer that would satisfy a reasonable man. The Protestant scorns the Romanist, because he relies on the authority of the Church, but he cannot tell on what he himself relies.

Conclusion: The "Bible Only" theory carried out in practice has torn Protestantism into hundreds of parts, with the result that in our day most people claim that they can be saved equally well either without any formal membership in any religious organization or without the Bible. They subscribe to the now widely accepted belief that one can be a Christian without Baptism and attain salvation with the private religion which is in his heart.

The Church a Visible Fact

JULY 27

CARDINAL Bellarmine gives the definition of the Church which has been embodied in practically all Catechisms, as follows: "The Church is a society of men on earth, united together by the profession of one and the self-same Christian faith, and the communion of the same Sacraments under the gov-

ernment of lawful pastors, and especially of the Roman Pontiff."

(1) You would not expect me to prove that the Church is a visible society. You see its service stations—parish churches and other institutions—everywhere, as the people of nearly every country have seen them from the day the Church emerged from the catacombs.

When Americans go to Europe or the Middle East as tourists they discover that three out of every four things listed by guides as worth seeing are the great Middle Age Cathedrals, Universities, libraries, museums, all of Catholic origin, but in many cases now used by the State, or by other religions to which the State transferred them. The beautiful English Cathedral of Coventry, destroyed during the war, was one of these, as also are Oxford and Cambridge Universities, the artistic chapel built by St. Louis, King of France, the Church of Santa Sophia in Constantinople, now a Turkish mosque. These are only a few among hundreds.

What is the chief theme of Christian writers for fifteen centuries if not the visible Church, the universal Christian society, whose members—every one of them—professed the same faith, received the same Sacraments and acknowledged the same Supreme Pontiff, the "Papa" or head of the universal flock of Christ.

What did the ten Roman Emperors persecute if not that Church? What did the early century heathen philosophers denounce if not that Church? What did the "reformers" attack if not that visible institution?

(2) The Bible would not make sense at all if the Church were not a visible institution. Christ speaks of *building* His Church. He compares it to a sheepfold of which He is the Shepherd; to a family; to a kingdom; to a city set on a mountain. For what purpose did He choose, instruct, and then send out His Apostles if not to convert individuals and then to unite them into one body? He commanded the people to "hear the Church." He promised to be with His Church "all days" and to send the Holy Spirit to it to keep it in truth.

St. Luke says that on Pentecost 3,000 "were added to the Church." What does St. Paul mean when he writes: "We being many are one body, each one members of one another?" Or when he wrote that the Holy Spirit placed Bishops over the Church to rule it?

What does St. Paul mean when he exhorts the faithful to be "of one mind"? They could not be that in an invisible church. What did Tertullian mean when he denounced heresy: "They *went out from us*, but they are not of us?"

(3) There can be only one explanation for the denial of a

thing so obvious, the visibility of the Church. That explanation is that the centuries-old visible and universal Church is a standing rebuke to those who refuse to become part of it.

If the Church had not always been a visible institution, where was it at the time of the so-called Reformation, and how could it have been reformed? Do not most Protestants belong to a visible institution—and if they do not believe it to be the Church of Christ, what is to be thought of them?

Those who deny the visibility of the Church contradict themselves woefully, for most Protestants regard the Church as "the society of believers." If it is a society, it is a corporation, a body, composed of many members, and every such body must have a head. There is no such thing as a society which has not a head. An invisible church could not even be recognized and, therefore, not found. If the Church were not visible it could not be determined whether its members believed alike. If they did not, they could not all be members.

Long before the coming of Christ the Prophet Daniel foretold that God would set up a *kingdom* that would never be destroyed. The Bible tells us that "of Christ's Kingdom there shall be no end." Addressing Mary the Archangel Gabriel said: "The Lord shall give unto Him the *throne* of David His Father, and He shall *reign* in the house of Jacob *forever*." If Christ was to rule from a throne, He would rule over a visible kingdom.

Conclusion: It may seem strange to you that this subject can be treated at all, because the visibility of the Church is so obvious, but thousands of Protestant ministers in the United States hold that religion is a concern between the individual alone and his God and that he needs to belong to no church nor to use any intermediary to assist him in reaching Heaven. The Jehovah Witnesses, as zealous and fanatical as the Communists, attack the idea of organized religion, or a visible church.

As unreasonable as is such doctrine it has an appeal to those who would like to remain out of the Church and to feel that they are just as secure as those who are members of it. In a hundred different ways people oppose their own reason by deciding according to their likes and dislikes. But one's dislike for the Church will no more remove it from existence than the child's dislike for medicine will do away with it.

Harmony of Elements in Christ's Religion

AUGUST 3

A DIVINE religion must be constituted of elements, each of which is needed for a perfect whole. Do you know any

other work of God, whose various functions are not so integrated?

(1) Look at the universe, where each among billions of parts seems to supplement the other. Could man live on this earth without the sun, located in just the right place, yet 93,000,000 miles away? But the sun is not all-sufficient for man's physical well-being. He could not live without air, nor without water, nor without food. Not a single plant, nor animal, nor man could exist without the things mentioned.

Water and air would not be what they are if it were not for the perfect blending in perfect proportions — nothing more, nothing less—of certain chemical elements.

If God created everything perfect for the temporal welfare of man in this world, do you believe that He would have done less for the assurance of his eternal welfare in the world to come?

(2) Do you believe that after having mapped out a very definite way of salvation, as He mapped out the ways in which the heavenly bodies were to travel, God would tolerate interference, or "reformation" of His work by any Tom, Dick or Harry, who might feel called on to improve that "way" or to make it easier?

Do you suppose that if Christ supplied the supernatural means needful for the attainment of man's supernatural end, He could tolerate their abolition by would-be "reformers" springing up in every century and the substitution by them of something different?

All the fundamental truths of faith blend beautifully even if they be as mysterious to man as most natural truths are.

It might be difficult to explain philosophically how the spiritual soul—a simple substance—has the three faculties of free will, memory and understanding. But everyone of us knows from his own experience that it has—and each of these faculties supplements the others. Christ could not have been our Savior if He had not been both perfect God and perfect man. As God only, He could not have died on the cross, and as man only, He could not have redeemed us from sin.

Merit for our eternal existence requires the joint effort of God's grace and our free will; neither by itself could earn supernatural bliss for us.

Divine faith or true religion, in every individual, results from the concurrent acceptance both of truths revealed and God's actual grace.

Sin results from the abuse of free will and resistance to grace. Man not free could not sin; and free will, without grace, could do nothing meritorious of heaven.

(3) It is very clear, therefore, that a divine religion de-

signed to bring everlasting salvation to man must contain revealed truths to be accepted by man's mind, a code of laws to be accepted by man's will, and the divine grace needed to elevate man, and the special grace of assistance needed for the conquering of his evil propensities. With any one of these divine elements lacking your religion would not be properly integrated, and would fail you as far as the attainment of your eternal destiny is concerned.

Protestantism lacks the several integrating elements which make Catholicism a perfect religion. It lacks international unity which every perfect thing must possess. It is powerless to determine the divine accuracy of its teaching. It acknowledges that it condones contradictory doctrine in its various parts. It acknowledges that it possesses no divine credentials by which one could prove that it represents God. It admits that it has no supernatural means other than Baptism which it took from the Catholic Church.

Conclusion: Surely you will agree that a divine religion could not teach falsely, and that a purely human religion is very likely to do so.

Road to Damascus

Back in 1870 there were no Catholics in Newton Grove, a village at Sompson County, North Carolina. John C. Monk was the only doctor there, and for fifty miles around.

One day the doctor received a package of books from New York, wrapped up in a copy of the "New York Herald." In a country scarce of books people read even the wrapping. It happened that the "Herald" contained a sermon preached at St. Patrick's Cathedral by Archbishop McCloskey on "The Unity of the True Faith." Now unity was an element that Doctor Monk had found lacking in the other Churches. So he read on. Then he addressed a letter to "any Catholic priest or Bishop in Wilmington, N. C." The letter was delivered to Bishop (later Cardinal) James Gibbons. For five months the two corresponded.

At the Bishop's invitation, the doctor came with his wife and daughter to Wilmington for a week's final instruction and baptism. Later Bishop Gibbons said the first Mass at Newton Grove with the Monk piano as altar. Soon a rough-built church went up, and when the priest couldn't come for Mass, the doctor was lay leader of Sunday services. By 1897 there were three hundred Catholics at Newton Grove, all converts or children of converts, where none had been twenty-seven years before.—**Information.**

Book Reviews

Belief Without Faith

AN interesting outline of the religious beliefs and technique of the "little-knowns" was published recently in **They Have A Faith***—eight minor sects to which fifteen million Americans ardently adhere, believing that in them abides the secret that makes life worth living. The eight "little-knowns" dealt with in this 300-page book are the Jehovah Witnesses, the Foursquare Gospel, Spiritualism, the Oxford Group, the Kingdom of Father Divine, the Baha'i Faith, Unity, and Psychiana.

The author, Marcus Bach, is a professor of religion at the University of Iowa, who mixed in with the "little-knowns" for the purpose of making a personal, objective study of their claims and mechanics. His evaluation of them, though incidental, does not equal his description of them. This is to be expected of the professor, who, like a considerable number of used-to-be-traditional Protestants, believes that it matters not, your faith or mine, so long as God is the objective. Though conscious of the absurdity of the anti-Catholic concepts imbibed in his Menace-reading boyhood home, he has not replaced them with an understanding of Catholic belief as applied to Protestantism or its offshoots, the "little-knowns."

Dr. Bach, born of a Presbyterian father and a Reformed Church mother, says the "anti-Catholic bias in my home was enough to make any boy wonder if the priests kept beautiful girls tied up in confessional booths and if they really have an arsenal in the church basement."

He relates this experience: "One night after school I climbed up the steps of the forbidding Catholic Church and pulled open one of the big black doors. I stopped short. Standing before me was a mighty angel holding a holy water basin. Struggling between curiosity and fear, I ventured forward and cautiously dipped my fingers. Nothing happened. So I went on unafraid. The sanctuary lamp, red and magical; the huge white altars; the long finger-shaped windows of stained glass; the stations of the cross—all was taboo, but it made religion visual. I spied a confessional booth. Tiptoeing over, I opened the door . . . No girls. I went down into the dark damp basement. . . No guns. I went up in the balcony. . . Nothing to fear. It was all silent and impressive. Why did we think all Roman Catholics were going to hell? And why did they think [as Prof. Bach imagines, that] all Reformed Church members were going there?" When this experience was related his mother, "She told me to go and wash myself 'all over.'"

Now that we know something of the background of the author of **They Have A Faith**, let us glance at the "little-knowns," reversing the order in which they are presented in the book.

Psychiana, the product of Frank P. Robinson, is advertised in hundreds of publications that

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***Marcus Bach, "They Have A Faith," The Bobbs-Merrill Co., Indianapolis, 1946, 300 pp., $3.00.**

inform the people: "I TALKED WITH GOD—YES I DID—ACTUALLY AND LITERALLY." Robinson sends out the "power of God" through the mails from Moscow, Idaho (20 lessons for $28.00), with a money-back guarantee. He is said to have rallied more "converts" for Psychiana than the Baptist denomination, which he disowned, has gained in 200 years of American history. Very likely this is so, considering that the gospel according to Robinson, with "exercises," has inveigled its way into 12,000,000 homes annually during the past decade.

Unity is the invention of Charles and Myrtle Filmore. Its "Spiritual" center is in Kansas City, Missouri, where telephone calls, letters, and telegrams to the number of 500,000 annually are received by 104 workers—"divine science healers," "messengers of God"—who watch over the spiritual horizon of America. They are multiplied many times by others who hold thoughts in "silent unity," sending out their spiritual rays to the sick and troubled. In aiming for the unity of the souls of people of all religions with God, it operates like Christian Science by placing its emphasis upon healing. Like theosophy, it holds to belief in reincarnation, claiming Jesus to be the result of a series of incarnations. Like Rosicrucianism, it anticipates cosmic unity in the spirit-enveloping principle while the astral or psychic self harks back to spiritualism. The very vagueness of its claim impresses its clientele with belief in its spiritual profundity.

The Baha'i Faith: There are three thousand Americans in the United States, claiming to be members of a "world religion," who call themselves Baha'is. They hail Baha' U 'llah, "the Splendor of God," with fanatical devotion, as a Persian Messiah who is the head of their cult. He is held to be the Great Prophet in whom all the religions of the world should be united.

The Kingdom of Father Divine centers around M. J. Divine, a strongly built, little, bald-headed, chocolate-brown, dignified gentleman, whom his followers hail as "God." His "Rosebuds" shout "Peace is wonderful" and "Praise Father," while they intone,

"We thank you, sweet father,
"For your love and care.
"We thank you, sweet Father,
"We know you are here!
"We love you, we praise you,
"We thank you, Our God.
"We live in secureness
"By trusting your love!"

This Kingdom of Father Divine has many Peace Missions and Peace Restaurants. Thirty of them are in New York City, 25 in Philadelphia, 9 in other States, and some in England, Australia, and other foreign lands.

The Oxford Group, organized in 1924 at Princeton, New Jersey, owes its existence to Frank N. Buchman, an American Lutheran minister. Its original name, the First Century Christian Fellowship, was changed to the Oxford Group, in imitation of the Oxford Movement of John Henry Newman, Pusey, Keble, and others, while meeting on the campus of Oxford University. It is a "Moral Re-Armament Movement" to "Change Lives," that stresses confession, self-dedication, and guid-

ance. This is a cultivated group of the "higher-ups" that is the most Christian of the "little-knowns." Among the "groupers" there are many persons of prominence in a number of countries. Churchill of England, President Hambro of the Norwegian Parliament, Mitui of Japan, President Harry Truman, the late Henry Ford, John R. Mott, LaGuardia, and others in the United States. Its membership roll reads like a Who's Who.

The Oxford Group ranks first in the coinage of moral slogans. For instance: "When God guides, God provides"; "Only God-controlled men can make God-controlled nations." The five C's are needed to change lives—"Confidence, Confession, Conviction, Conversion, Continuance." Its "house parties" are held in prominent first-class hotels in many countries; and its public meetings are held in such large places as Madison Square Garden, the Hollywood Bowl, etc., as well as in Protestant churches. Its public confessions and denominational indifferentism, holding "one religion to be as good as another," have caused some of the Catholic hierarchy, particularly in England and Wales, to warn Catholics to keep away from "Buchmanism," as it is often called.

Spiritualism: Prof. Bach investigated spiritualism with some misgivings, having been warned in his childhood days that its "puppet shows and mediums" were "both of the Devil." Yet he tells a well-balanced story of the "spirits," "voices," "taps," and "table liftings" of this cult, professed as their religion by 131,105 Americans. Reference is made to the New York World expose made by Margaret Fox of the Fox Sisters after her conversion to the Catholic Church, that was called "the deathblow to spiritualism."

The Foursquare Gospel: This sect owes its existence to Mrs. Aimee Semple MacPherson, one of America's cleverest dramatic preachers. Her work in the Angeles Temple, Los Angeles, drew capacity audiences whenever she put on her religious shows. They were broadcast over the Temple station. The scandal in which this energetic preacher was involved and which lessened her popularity is told of in the book. The MacPherson Memorial Fund, raised after her death, enabled the work to continue to be carried on by field workers and ministers, though not with the enthusiasm that Aimee aroused.

Jehovah Witnesses: Thirty-four pages of **They Have A Faith** are devoted to the story of the Jehovah Witnesses. This is the most interesting part of the book, as it gives an intimate explanation of the devotedness, sacrifices, and ardent propaganda of this fearless group, first known as the Russellites, after "Pastor Russell" who organized it, and afterwards as the International Bible Students Association, before assuming its present name. The name of this sect is claimed to be based on Acts 20:23 (R.V.), wherein St. Paul said you must "witness in every city." Also on Isaiah 43:12, wherein "Jehovah God" said, "You are witnesses." In fact, they claim to be the prototype of wherever the word witness appears in the Bible. They claim to worship "Jehovah God," not God, as there are two Gods—Jehovah God and a mimic god whose real name is Satan, the Devil, the organizer

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of churches, the inventor of religions. Whenever they knock at doors in their house-to-house canvass or work on the street, calling out "Consolation!" "Watchtower!" (their monthly publication), play transcriptions on their phonographs, or tell the story of Armageddon that will surely take place by 1972, they claim to be "witnessing," to be talking God's word and not religion.

The witnesses often jam their national convention cities with over a hundred thousand delegates who knock at every door in those cities to sell their literature and play their phonographs before going home. These Jehovah Witnesses rank first in our country as distributors of propaganda literature. Their printing headquarters in Brooklyn contain presses that are geared to a capacity of 20,000 books and 150,000 booklets daily. Their output is estimated to be 20-million annually, besides the manufacture of glue, ink, dies, cuts, portable phonographs, transcriptions, etc., for the 70,000 distributing Witnesses in the United States. The workers put up at the Bethel House, their seven-story building. They work long hours for the small sum of ten dollars monthly, plus board and lodging.

The factual matter Prof. Bach presents is informative, but not his evaluation of the "little knowns," as was said at the beginning of this review. One of the reasons for so saying is his likening the positiveness with which the Witnesses hold to "inviolate beliefs" to be like "the confident absolute way of priests in the Roman Catholic Church." He realizes not, or refuses to accept the fact that the confident presentation of Catholic belief by priests is grounded upon scripture and tradition and is safeguarded from error in matters of faith and morals; whereas the Witnesses depend upon three successive men—"Pastor" Russell, Judge Rutherford, Nathan B. Knorr—for the verity of their interpretations of Bible teachings.

After reading **They Have A Faith,** Catholics will agree with the author, that "from what they believe we can learn little; from how they believe we can learn much."—Dr. David Goldstein.

Pere Lagrange and the Scriptures, edited by Richard T. Murphy, O.P., Bruce, Milwaukee, 1947, pp. viii and 216, $3.75.

The influence of the late Father Lagrange will be felt for many a day. Truly a pioneer in that he courageously faced a host of new and knotty scriptural questions brought on by modern research and/or modern agnosticism, he has made us all his debtors. The present volume edited by Fr. Murphy contains five essays translated from the French and touching upon various aspects of Fr. Lagrange's studies: I The Old Testament, II The New Testament (The Beginnings of Christianity), III The Hellenistic Milieu, IV The Comparative History of Religions, V The Influence of Fr. Lagrange. Fr. Murphy himself contributes a terminal essay, "A Memorial." There are critical notes and references in an appendix.

One should, moreover, be made aware of this book's general interest. It is not only for the professional scripture scholar but should appeal to anyone with more than a passing interest in the intellectual problems of our day.

(Continued from page 488)

is something more permanent. It can be read at leisure. It lies around the house until Tuesday or Wednesday. It represents an hour's preaching.

So—"Don't forget your Catholic paper. If you haven't any change, take one anyway. We want every home to have a Catholic paper."

Busy Convert

CLARE BOOTH LUCE reports that she has turned down fifty or sixty offers from Catholic forums this year. She refused them all so that she could catch up on some long-postponed writing.

Proceeds from the McCall articles, by the way, went to her catechist's pet charity—that Negro maternity hospital in the Mobile Diocese.

Family Tree Census

FATHER FRANCIS P. LEIPZIG, Pastor of St. Mary's Church, Eugene, Oregon, has developed what he calls the "Family Tree Census." Most of us have trouble enough counting noses in the present generation, but Father Leipzig tries to climb each family tree as high as he can. The results of conversions and defections, projected to the third generation, are startling. Students of Pastoral Theology might be interested in writing to Father Leipzig for a copy of his monograph.

Priestly Pharisaism

WE wince eveytime we hear a priest tell of how cleverly he managed to make a fool of some

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layman—parishioner or otherwise. The advantage is so clearly on our side. It's so easy for a teacher or a superior to impose on the reverence due to his sacred office; and so often the piety of our subordinates that saves us from contumely.

We had the good fortune to be "brought up" in the seminary by the late Father Vieban (many of our readers must have met him) and he preached the law of charity in practically every one of his spiritual readings; he used the trick of hammering away at a few maxims until one must have thought they were branded on one's skull: "I never met a man I didn't like," he'd say, quoting Will Rogers. "Treat others as Our Lord treats you."—"Non veni ministrari sed ministrare." He said that when a parlor call came, we should go to the office saying, "Dominus sit in corde meo et in labiis meis."

And so our flesh crawled the first time we heard a priest say, of a parishioner, "She's no good, she never was any good; she never will be any good." A family described as "Not worth wasting time on." A man dismissed with "I never did like that fellow."

Someone has said that we love Our Lord just as much as the one we love least. That's the truth and it's a sobering thought. It brings us back to the reality that charity is the divine law before which every other law yields. Authority salvaged at the expense of charity, is pharisaism—nothing more.

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Correspondence

Papal Elections

Editor:

IN the March number (p. 235) a correspondent finds a contradiction in the code in regard to the election of a layman to be pope. Perhaps by this time he has had his difficulty solved privately. But as not every reader may be able to solve it for himself, it might be advisable to give an explanation in **The Priest.** The explanation is in can.160: the canon quoted by the correspondent **does not apply to Papal elections.**

May I make a few other remarks on possible reasons why this is so. The papal election is an election **sui generis.** In other ecclesiastical elections (as well as in appointments, delegations, etc.), jurisdiction is conferred through human agents, but in papal elections it is conferred not through the Cardinals, but immediately by God (can.219). See e.g. Pruemmer, **Manuale Juris Can.** (Ed. V.) n. 94,5.—Wernz-Vidal, **De Personis,** p. 217, n.196 and p.393, n.406. Therefore the canonists call the action of the Cardinals sometimes **designatio** or **nominatio personae.**

Furthermore, the supreme importance of leaving the validity of papal election under no shadow of doubt, the requirements or restrictions which ecclesiastical law imposes on other elections, are not applied to papal elections unless the special law on papal elections imposes them.

THE MOST REVEREND A. J. Muench, Bishop of Fargo, and presently Apostolic Visitator to Germany, has written us the fol-

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Correspondence

lowing letter, which, we believe, will be cheerfully heeded by most of our readers:

A. J. Muench
Civil Affairs Division
DP Br.-AJO 757—EUCOM
P.M.-N.Y.
VISITATOR APOSTOLICUS
IN GERMANIA

May 23, 1947.

Dear Bishop Noll:

In the interest of needy German priests I am writing you for help.

They seek my aid by giving them Mass intentions. I now need a lot of them.

Since the stipends can not be transferred in checks or currency, they have asked me to purchase CARE-Parcels for them—ten low Mass stipends for one parcel.

Could you bring this work of charity to the attention of priests through your **Priest**? The intentions and stipends should be sent to the Very Rev. Howard Smith, Vicar General, Box 1750, Fargo, N. Dakota. He keeps an accurate record of accounts, and I assume full responsibility.

The Mass intentions are given to Bishops for distribution or to priests appointed by them.

For whatever help you could give me for this **Opus Confratrum Nostrorum** I should be deeply grateful.

Cordial greetings and warmest personal regards. Pax tibi!

Yours very sincerely,
✠ A. J. Muench,
Bishop of Fargo
Apostolic Visitator

Correspondence

Stipends for Europe

Editor:

THERE have been many collections lately to help the needy of Europe. In fact there was even a collection by NCWC of things from priests for priests. However, I have just received two letters from Europe asking for something most priests in big cities have—extra Mass stipends. It is difficult to check on these requests, and so I was wondering whether it would be possible for some agency or someone to sort of act as a clearing house for stipends for our brothers in Europe. Has anyone any ideas?

Yours in Christ,
G. Weber

Evanston, Illinois

"Do the People Say Mass?

Reverend dear Father McAuliffe:

THE Priest—March, 1947—carries an article by you: Do the People Say the Mass.

I have read the article. I hope you have more sense of humor than would appear from your opus. Among other things you say, "It will always remain true that Catholic worship as embodied in the Mass and five of the sacraments will be performed (!) for the people and not by the people." That leaves two sacraments to be performed (whatever that means) by the people.

I have a bet on with my confreres as to which these two are.

Will you be so kind as to indicate on the enclosed addressed postcard just which these two are? I shall appreciate your kindness very much.

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Huntington, Indiana.

For the rest, it would behoove everybody not to call anybody a heretic. That's an ugly word. But I wonder since when the "holy priesthood" of I Peter 2, 5, is to be understood "metaphorically." I would suggest that you read Abbot Vonier's book: **The Key to the Doctrine of the Eucharist,** and maybe some day you will follow your brethren in Woodstock who are now teaching, as I understand, the sacramental view of the Sacrifice in preference to any of the 20 odd theories, as also De La Taille's.

Yours for better Eucharistic Theology.

(Name withheld).

Dear Father:

Your letter just arrived is a bit curt, but is received in good part. My fellow priests do not have to enclose a card when they ask me some questions.

To help you decide your bet. For valid administration, baptism may be performed by a lay person at any time. In cases of necessity such administration is also licit. It is now certain that in marriage the parties themselves are the ministers. Hence these two sacraments are performed by lay people — marriage always, both validly and licitly; baptism always validly, sometimes licitly. You can check these statements in any good dogma book like Pesch, Herve, Lercher, Sasse, etc.

I called no one a heretic in my article. Was careful to avoid such a rash judgment. Here is my exact quotation: "In fact, to tell laymen without qualifications that they can offer the Mass is **objectively** heretical." It takes obstinacy and clear knowlege, i.e., **subjectivity,** to make a heretic.

I have read Vonier and teach exactly what he holds, which is nothing else than Billot's theory. I am opposed to de la Taille, though I admit that his theory may be held without censure.

You will have to advance some proof that St. Peter uses the term "priesthood" more than metaphorically. Some mighty fine exegetes agree with me.

Was glad to hear from you, Father, and hope that I have more sense of humor than my article reveals. God be with you. Please pray for

Yours in Domino,

Clarence McAuliffe, S.J.
St. Mary's College
St. Mary's, Kansas

Appeal for Vestments

Editor:

PRIESTS and Religious having vestments of any kind for which they no longer find use, can do a work of charity by sending them to Father Bede Scholz, O.S.B., Conception, Missouri (Conception Abbey), who will forward them to needy and impoverished war-stricken Priests and Missions.

Hundreds of packages have already gone forth to the needy. The present supply of donated vestments is getting very low.

Fraternally in Christ,

Valentine J. Koehler, O.S.B.
Saint Joseph Mission
Carrolltown, Pennsylvania

A Good Substitute Visitor

Editor:

ONE of the unavoidable duties of every pastor and chaplain is to visit the sick and shut-ins

from time to time. Often the pastor's time is very limited, especially when several sick belonging to his parish are patients in the local hospital.

There is a spicy little paper called "Camillus," written for the sick and shut-ins that every patient will appreciate reading. From it he can get many a good laugh, much comfort and needed inspiration. I have noticed that some near-by pastors in this area when calling on patients in the local hospital leave copies of "Camillus" as reading matter. It often takes the place of a personal visit. I myself have been following this plan and have heard indirectly that the patients enjoy perusing this unique little paper. The sick need cheering up and variety in reading; many cannot read newspapers and books because of the small print and lengthiness of the reading matter, but few patients will pass up this little paper with its larger type, many apt quotations and humorous illustrations.

It is published at 3045 Grand Concourse, New York 58, N. Y., fifty cents in quantities. A lady here ordered half a dozen copies for two hospitals in northern Minnesota, knowing from her own experience that the little paper brings a cheerful, instructive and humorous message.

Herbert Buerschinger, O.S.B.
Chaplain

St. Cloud, Minnesota

The Law of Charity

Editor:

YOUR editorial comment "February 4, 1947" is certainly in order. Moreover it calls to mind the strange paradox that most of the world's misery comes, not from the unrighteous violence of the gangster, but from the righteous violence of the soldier. For the soldiers on all sides, in every war, believe they are fulfilling a duty in obeying their respective governments. Hence formally speaking, all wars are just; it is morally impossible to have a formally unjust war. Try to find a single case in which even the clergy were obliged by conscience to rebuke their own nation for an unjust war.

The enigma of the incalculable spiritual and material ruin wrought by (formally) just wars, may be one of the reasons for Our Lord's permission of non-violent treatment for injustice. If, as

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Benedict XV in the Encyclical Pacem Dei contends, the same Gospel Law of Charity binds both nation and individual, then a government could not be accused of failure in duty, should it choose to permit another nation to strike it on the cheek, or to take its coat, or to force it along an unpleasant diplomatic journey. Did not even Mr. Truman advocate the Sermon on the Mount for international relationship? Some undesirable consequences might follow such a course, but they could hardly be more repulsive than World War II.

Respectfully in Christ,

Michael J. Deacy

St. Patrick's Cathedral
New York City

More Figures from Dachau

Editor:

I see that as each new edition of The Priest comes out, more exact figures for the number of priests imprisoned in Dachau are available.

Since I happen to have still later statistics than the Rev. J. Krzyszkowski, S.J., in the March issue, I think it interesting to present them. Mine include the religious clergy: priests, brothers, and clerics.

The number interned at Dachau: 1,649 (Polish only) priests, clerics and brothers—of these 797 lived through their imprisonment, while 852 were murdered.

Now, if we add the 90 French priests Fr. Krzyszkowski mentions, the total of clergy and male religious reaches: 1,739 for Dachau alone. I would not be surprised in the least, if the figure eventually reaches close to 2,000.

My figures are based on a supplement issued, so I am told, in January of 1946—not yet officially incorporated into any book. It has all the names of religious listed.

Sincerely yours,

Ladislas J. Siekaniec, O.F.M.

St. Stanislaus Church
Cleveland, Ohio.

The Rosary for Peace

Editor:

WITH the large number of pastors who read The Priest, it occurred to me that, if you think it advisable, you might suggest to pastors that they ask from the pulpit each family in their parish to say the Rosary every day for the intention that Our Lord may grant to the world a permanent and lasting peace.

Sincerely yours,

M. J. Higgins, C.M.

Niagara University
New York

A Needling from a Layman

Editor:

I FIRST began reading The Priest while attending a seminary and I would appreciate it if you would add my name to the subscription list for the next three years, even though I am but a layman at present.

By the way, how about passing on a word sometime about the way some of the priests scandalize us little laymen by a couple of things: Sometimes the good father doesn't keep his finger-nails clean and thus he looks as though he were in mourning. You know, it's

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Our Sunday Visitor Huntington, Indiana

rather unpleasant to have our Lord's Holy Body placed upon our tongue with soiled fingers which are attached to blackened wrists. Maybe that is why we are cautioned to keep our eyes shut so that "what we can't see won't hurt us." This may seem like a very small thing when there are so many serious wrongs at times, but Holy Mother Church teaches us that it is by small bad habits that we become chained by more serious habits.

A thought that's been wandering around in my mind for a number of years: the general attitude on the part of those I've come in contact with who run religious magazines; they talk about Catholic Action, they constantly print material about the fact that educated laymen don't take an active enough interest in the Church, etc., ad nauseam . . . but then when a fellow does write something along a religious line . . . bang comes back a letter with the general idea that they are sorry but they never accept religious material that is not written by a priest, etc. Now I'll grant that the stuff I send is perhaps not so hot, it probably even smells slightly, but why must they say what they do instead of coming right out and telling you they don't want it because it is no good?

No Place For Lay Help?

Now I'm a convert these last four-and-one-half years (converted in Persia while in the Army by a fine Jesuit Father), I'm just thirty but I've completed college, with a major in philosophy and by gosh it began to look to me as though there were no place for an educated layman . . . unless one wanted to starve or something. I've approached priests and offered to work in their parishes (I don't mean as a profession . . . just as a parishioner) and no . . . I could join the Holy Name Society or the Knights of Columbus, but teach catechism, help with altar boys?—not on your life! It is just now that I found a group who were more than willing to employ me . . . the University on whose faculty I am now engaged as a member of the Philosophy Department. And for once I found a Catholic Religious Order (the Holy Cross Fathers) who welcome Catholic laymen to work for them and more than that pay a generous living wage and don't treat one as though he were some sort of a guy that's expected to "keep his place" down in the pews at Mass or in line at the Confessional. Perhaps this is why that group at Integrity is doing what it is. Also, I might mention that I'm not the only layman with some sort of an education who has discovered this and moans at the bar about it.

Now why in the world am I loading all this stuff on you? I suppose its because you wrote a sympathetic letter and the fact that you are what you are . . . a priest-editor of a magazine for priests and a member of a large publishing company like Our Sunday Visitor who does have an audience and perhaps could once in a while needle the powers that be.

Thanks for listening; I do appreciate it.

Faithfully in the Lord,

A.J.B.

University of Portland
Portland, Oregon

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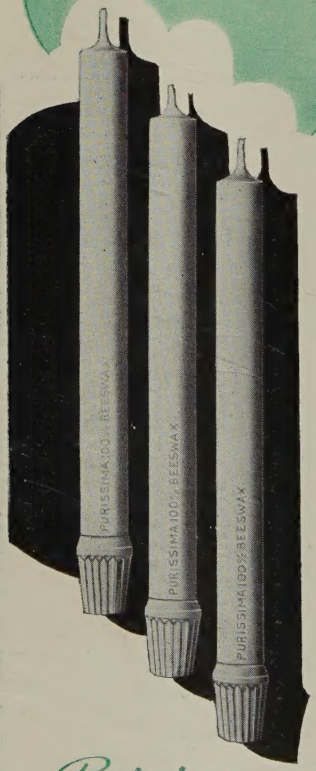

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